

The Living Church

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No. 5



MASSING OF THE COLORS

The Bishop of New York with his chaplain, the Rev. George Sherman Richards, and the Rev. Dr. Samuel G. Trexler, president of the United Lutheran Synod of New York, with other participants in the Thanksgiving Day service at the Cathedral of St. John the Divine, New York City.

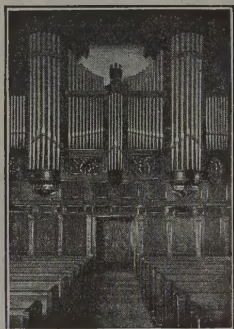
[See New York letter, page 159]

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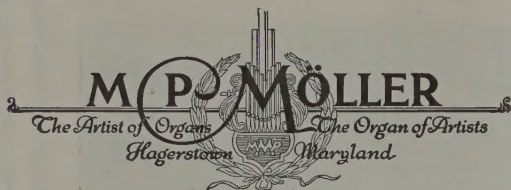
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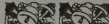
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TWO new departments are being inaugurated
in *The Living Church* which we believe will
be very valuable to Church people everywhere. The first is
"The Living Church Pulpit" which was introduced in the
issue of November 28th with a contribution by Bishop
Fiske. Each week some talented preacher will contribute a
sermonette appropriate to the season of the Church's year.

THE second new department, to be inaugu-
rated with the issue of January 2, 1932, will
be a "Woman's Page." This is to be edited by Ada
Loaring-Clark, who is well known to the present *Living
Church* readers through her articles reporting the women's
activities at General Convention.

FOR your convenience a Christmas Gift Sub-
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MILWAUKEE

WISCONSIN

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EDITORIALS & COMMENTS

Social Teaching and the Pastoral

THERE are passages in the Pastoral Letter of the House of Bishops which richly deserve our most thoughtful consideration. Among them are the following, bearing on the economic and social conditions of our modern world:

"Poverty and wealth are relative terms and inequality of possessions is to be expected, but the contrast between individual want and collective plenty cannot be accepted as in accordance with the will of God. The resources of the earth are unimpaired and the means of distribution were never so abundant, and the existence of world-wide involuntary unemployment and the fact that in every land multitudes lack not merely the comforts but the necessities of life and must depend upon doles and charities or starve is an arraignment of the present economic system under which the trade of the world is carried on. *An acquisitive society, as the modern age has been aptly called, stands bewildered in the presence of a crisis precipitated, not by earthquakes, droughts, floods, or any physical catastrophes, but, apparently, by the competitive profit-seeking principles upon which, it has been hitherto assumed, general prosperity is based.*"

"Unemployment, however, is but a symptom of underlying selfishness. The Church must insist that *every financial question is essentially one of human relations*. Until business is converted and is conducted as in the sight of God who is the Father of all men, no change in technique will be of permanent value. *The profit-seeking motive must give way to that of service.*"

From the foregoing emerge certain principles, deducible from the italicized portions of the quotations: (1) There is an acute economic problem the roots of which lie in a perversion of ethical values: "An acquisitive society . . . stands bewildered in the presence of a crisis precipitated . . . by the competitive profit-seeking principles upon which it has been hitherto assumed general prosperity is based." (2) The Church has a duty in propagating the demand for "a plan or plans which shall coördinate production and consumption, insure continuity of employment, and provide security of income to the workers." (3) Financial questions concern human relations, and "the profit-seeking motive must give way to that of service."

It is encouraging to have the bishops of the Church give us so clear a leading on questions which have hitherto been the subject of debate. The Churchman has all too often become accustomed to regard his religion as primarily individual, personal, and private—

and this emphasis, it is true, elsewhere appears in the Pastoral:

"The Christian is Christ's man. . . . Christ's man moves through the daily transactions of home and society, of neighborhood and state as one whose life is hid with Christ in God. The fruit of such loyalty is honesty in business, faithfulness in marriage, devotion to public welfare, justice and good-will to them that are near or far off."

But will "honesty in business" solve the economic problem, just stigmatized as essentially a moral one, which confronts us today? Will even "devotion to public welfare, justice, and good-will" suffice?

IN THE course of his pastoral experience the priest meets with the difficulties his flocks are experiencing in doing battle with temptation and overcoming sin, in order that Christian virtue may be operative in them. But even more pressing than this vast mass of difficulties is the whole realm of problems that includes us all; granted good-will and the ardent desire to do justice, granted the zeal to be honest in business, just *how* are these spiritual energies to be directed in a society the economic law of which, we are told, is based upon "competitive profit-seeking principles"? This is the moral problem concerning not only the business man, but everyone who lives within society as at present constructed. Of several courses of action open to the Christian, which is most in accord with the mind of Christ? It is just at this point that the believer and practiser of Christianity is hard put to it to cope with facts. He didn't create the economic system in which he must operate. Yet to carry on his business life in the terms it seems to demand involves precisely the competition, the profit-seeking, and the temper of relentless acquisitiveness which the bishops excoriate. As business man the Christian must play the game according to the established rules—yet as Christian the business man is told that these rules violate the principles of his Christianity.

Take for example, the situation of one who owns a small factory in an industrial section where there is a plentiful supply of labor. He buys his labor at current prices. In the case where he can buy cheaply, is he to do so? He knows perfectly well that the wage he offers may not be a living wage; yet, if he pays more his finished product cannot compete with those of his neighbors who buy in the open market. When

the consumer is offered two products essentially equal in value, but different in price, will he stop to inquire whether this pair of shoes was made in a factory where a living wage was paid, and himself pay the extra amount demanded? It is undoubtedly a hardship on the consumer to tell him that if he is a Christian he is to pay more for his goods than the other man. It is undoubtedly a hardship on the producer, if he is a Christian, for he must penalize himself in the effort to "do justly" by his employees—and in many cases he is ruined financially by just such attempted methods. But how can he reconcile his conscience with the exactions of the economic system? A general principle, no matter how forcibly stated, will not save him from demoralization, nor from that inner conflict by which a soul may be torn to shreds, when it is the area of battle between contradictory claims upon his conduct.

DURING the course of the decades since the Industrial Revolution and the widespread utilization of capital and credit, the economic machinery thereby developed may have creaked badly but it has worked—after a fashion. Christian apologists for it there have been, who could allege with much plausibility the actual good fruits of the system. Now we can no longer delude ourselves. In the past there have not been lacking those whose insight and understanding of the actual moral degradation of the system led them to warn, denounce, and plead. They were not hearkened to, nor did their words command any widespread attention—today it is different. We are all touched in that tender nerve of our economic life, the pocket-book. We must pay attention to the situation, nor can we longer gloss it over with platitudes, and pious irrelevancies. Our economic crisis compels us both to think and to pray—and the two must go hand in hand.

The simple piety of the devout Christian is not enough. The best good-will in the world cannot solve the problem. The keenest zeal for Christian ideals does not suffice of itself to lead each or all of us out of the chaos. We have been able in the days past to get on under the situation into which we were born. We may have had many perturbations of conscience, and no little inner friction—but we could carry on. That day is past. The desire to be "honest" is not enough. We must discern *how* our desire to be honest is to be applied. Over and beyond the personal devotion to our Lord, and proceeding from it, must issue a renewed consecration—not only of heart and will, but of mind and action. Intelligence is demanded to study our present world needs, in the light of a constructive *Christian* policy and program. As Christians we hold that our faith is Catholic, that it is universal in its scope—which means that it embraces both all men everywhere and all activities of every man. Whenever the Church has abrogated her exercise of moral arbitership, not only have Christians suffered, not only has she suffered—but all men everywhere have suffered.

Is there no such thing as a Catholic and Christian sociology, or a Catholic and Christian economics? In her past Catholicism had much to say about the social order. Some of the greatest sociologists and economists of earlier days have been saints. Nor did the Church stop short with theory. In her earliest days Christianity was a revolutionary social unit, with an economic system violently at variance with that of the world. Her greatest statesman-saints have been great thinkers as well, whose pre-occupation it was to apply in terms of homely everyday life the majestic ideals of the faith to the needs and conditions of men. Throughout her history the Church has developed economic experi-

ment stations, in the various forms of the Religious life that she has given to the world. Radical social programs, independent and individual experiments were exemplified both in the manifold orders of Religious, and in the circles of people on whom they impinged. They redeemed labor from the curse of degradation. They ennobled the tasks of menial service. They showed how men might live together and, while remaining utterly themselves, be constituent elements in a common life. They thought out the applications of Christian principles to human situations, and led thinking—from the vantage point of detachedness and apartness from that which by separating from it they sought the more earnestly to save. Failures there were and demoralizing examples of the degradation of great ideals. But within the Church there has always been capacity for infinite renewals of life, and perpetual re-invigoration of conduct. At this present there are spiritual forces within Christianity quite adequate—yes, infinitely more than sufficient—to cope with our present situation.

"The profit-seeking motive must give way to that of service." How? Why? "The alternatives before us are Christ or chaos." Yes—true. But *how* is the message of Christ to deliver us from chaos? What the Pastoral does not stress sufficiently is the fact that the Christian is more than an individual, for he is a member. It is only as a member of a Society that he can address himself to the problems of society. He holds a double citizenship, of which his heavenly citizenship creates the motive and the earthly the means of its expression. As individuals Christians are not effective in the presence of an embattled social and economic system not built upon Christian premises. But were the Christians as the Church once aroused and inflamed, once thoroughly permeated with enlightened purpose and unified allegiance to God and His will alone, there could be a new social and economic order for all men. The profit-seeking motive cannot be forced to give way to that of service until it is made irrelevant, stupid, and ineffective. It must be made irrelevant by virtue of a superior attractiveness in the appeal of service; it can be shown to be stupid, for it limits and binds what it professedly seeks to release and to free; it is already shown to be ineffective.

The Church loves men, not mankind. Our Lord loved people—not population. "Service" has an evil connotation, because of the cant of the economic system which has prostituted the word. It—like other terms—must be redeemed, and quickened with new emotional content. The corruption of Christian conceptions by cant is an evil that must be done away with before we can be free for the task before us.

Our bishops do not tell us anything very startling or radical or revolutionary. They say publicly what Christian students and thinkers have been regarding as obvious and axiomatic. But having said this, we have the right to request them to give us more definite guidance. Where is the Church seriously concerning herself to construct or rediscover the principles of a Christian sociology? So long as she limits her observations to denunciations and generalizations, she cannot hope for a very careful hearing or a widespread following. Having gone this far, why cannot our leaders go farther?

WE ARE greatly interested in Dr. C. B. Wilmer's letter, published in this issue, announcing that the intermediate and senior theological classes at the University of the South will use the short sermons in *The Living Church Pulpit* each week for

evaluation and criticism. The plan is an excellent one, and we hope it will commend itself to other seminaries, and to clerical study groups. We shall be interested in learning, from time to time, of the observations of Dr. Wilmer's students, though for obvious reasons we probably cannot publish them.

One point, however, is important to remember in criticizing these sermonettes: They are much shorter than ordinary sermons, and so cannot deal as fully with their texts as can the usual carefully prepared full-length sermon. They must gain brevity and "punch" at the expense of the careful exegesis and intellectual safeguards that the same authors would normally employ in a twenty-minute sermon. For example, in this week's sermon the author originally included a paragraph between the present first and second ones acknowledging that the words of his text might be interpreted as referring either to the destruction of the Temple or to the end of the world, but noting that in either case they might be taken as a reflection of the eternal verities of the spiritual life. The exigencies of space required the elimination of this paragraph, as of other similar references. It is obviously incorrect to assume that what is not mentioned in a one-column sermonette is unfamiliar to the writer, or would not have been included in a longer treatment of the same subject.

For ourselves, we plead guilty to Dr. Wilmer's charge of an unscientific attitude in our editorial introduction of the Pulpit. We gladly accept his amendment to our statement, and shall regard these sermonettes as laboratory experiments designed to indicate, first, whether there are any (or many) first-class preachers in the Episcopal Church, and second, whether there is anything wrong in the current Anglican method of sermon composition, as practised in this country, and if so, what can be done to improve it.

When we have published these sermonettes for perhaps a year we shall be interested to read the observations of Dr. Wilmer and other readers on this subject. Meanwhile we shall appreciate suggestions as to preachers whom readers would like to have us ask for contributions to this department.

THE missionary work of the Church has received two sudden and unexpected losses during the past week. In our last issue we reported briefly the death, as a result of an automobile accident, of one of our veteran missionaries in the Philippines, the Rev.

Edward A. Sibley. Later, when the mails are received from this distant territory we shall give further details of the tragic accident, in which we understand that another more recent recruit to the mission field, Miss Elsie Sharp, was injured.

Now comes the sad news of the sudden death of Mrs. John W. Wood, wife of the Church's executive secretary for foreign missions and a co-worker with her indefatigable husband in promoting the work of the Church throughout the world. Our sympathy to Dr. Wood in his bereavement is deep and sincere, and we know that this feeling is shared by all who are interested in the Church's missionary work. And that includes, we hope and believe, every reader of THE LIVING CHURCH.

May these departed workers for the spread of Christ's Kingdom find beyond the veil a wider scope for their labors and intercessions, and may the blessings of life eternal be theirs.

The Living Church Pulpit

A Sermonette for the Second Sunday in Advent

THE SHAKING OF THE HEAVENS

BY THE REV. MARSHALL M. DAY
VICAR OF CHRIST CHURCH, MILWAUKEE, WIS.

"For the Powers of Heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."
—ST. LUKE 21: 26-27.

OUR LORD is talking about the forces of nature, or rather of those great natural objects, the sun, moon, and stars, which men have always talked of as showing by changes in their nature or operation the approaching dissolution of all things. This is not, however, a cachet given to the superstitions of the astrologers. He is not referring to the heavenly bodies as foretelling the end, much less influencing its approach or its operation. He is rather following the usage of religious poets of all ages and faiths in portraying the reverent tremor that shakes Creation as it recognizes the approach of the Creator.

Consider the Apostolic Church, clinging tightly to Jerusalem, aiming at the saving of the world by first saving the Jews. When Saul of Tarsus started the first persecution the powers of heaven were shaken indeed for most Christians. Yet there then appeared the Son of Man with power, as out of the pangs of Jewish Christianity was born the Catholic Church.

For the first three Christian centuries Satan seemed to reign, and then the Edict of Milan must have given the impression that the Kingdom of God had indeed come with power. Certainly the confusion, the bitter division, and controversy through the whole following time of the great Councils, must have made the men who rejoiced at the conversion of the Emperor feel that the powers of heaven had been shaken. Yet at the end we find the Son of Man coming with new power and glory, not as a great figure of the world's past, but clearly seen as God, and so eternally with us, an immediate and glorious part of every individual's life experience.

So now the powers of heaven seem to be shaken, as skepticism and doubt raise their heads even among those in high ecclesiastical position, and a certain shaky note creeps into the voice of large sections of the Church when called upon to give an answer in faith or morals. Attacks on Christianity can easily find a publisher, while few magazines care to print a defence of orthodox faith. Fewer and fewer of the rich and great are giving themselves personally to Christ, or making large investments in religious institutions. Peoples we have always thought especially Christian are turning away and refusing to hear the voice of God in His Church. Perhaps, looked at in the large, this is but the gradual intensifying of that shaking of the heavens which began at what we optimistically call the Reformation. Certainly it means that presently the Son of Man will be seen with new clarity, new power, and new glory, perhaps manifested in the emergence of that truly reformed Catholic Church, of which all honest Anglicans must recognize their own body as at most the germ, at least the adumbration.

Our personal lives can be too placid for our own soul's good. It should be possible for a baptized man to pass from the font to the grave in quiet growth with no sense of struggle or time of crisis. Yet in actual experience those Christians who have no internal struggles are not those who are advancing, but the spiritually indolent. As long as we have in us both the potentiality and the actuality of sin, the Son of Man can approach us in but two ways. His sacramental approach no more shakes our souls than did His incarnate birth shiver the Himalayas. But if we would know the power of His presence to change our life or the fearful holy joy that comes from the vision of His reality—then we must expect, we must welcome, we must win through struggles, doubts, the sorrow that comes from failure, our own or our fellow-Christians', the pain of losing friendships, and of being misunderstood—worst of all the inner sense of inadequacy and failure, the questioning of one's own strength and faith.

But it is worth the shaking, even the destruction of the heavens, if by losing them we can have Christ with us always. It is worth the pain of acquiring it to have a real religion. If by every effort we are trying to make our worship, our prayers, and our Sacraments real communications with the Divine—if we are striving by obedience to its principles and its precepts to make our Christianity the formative force of our lives—then we can face our doubts, our struggles, even our failures as mere preliminary shakings of the powers of heaven, before the Son of Man comes with power and great glory.

PRAY FOR CHINA

An Appeal to Fellow Christians Abroad from the Students of the Central Theological School, Nanking

MANKIND, after experience of the evils of unrestrained savagery, has evolved and established the system of justice and law which civilized society now enjoys. In a civilized and law-abiding community, individuals are no longer suffered to prosecute by unrestrained private means either offence or revenge; and if anything arises inimical to the peace and well-being of society, the law intervenes to control it.

In individual relationships, the conscience of civilized humanity has already reached the stage of law and order. And at the present time the nations of the world are striving to apply the principles of law and justice to international relationships also. After the bitter lesson of the World War, and the world-wide sufferings which it occasioned, an effort was made by mankind to find means to avoid such calamities, and to ensure the peaceful settlement of international disputes. Thus came the founding of the League of Nations, and later the Kellogg Pact, as steps in the progress of humanity from unrestrained national lawlessness to the reign of international justice. All who have the welfare of humanity at heart must welcome this movement, and watch its progress with anxious concern.

Now, just at this time when the nations as a whole are striving to secure the firm establishment of this new system of international justice, Japan has in Manchuria taken action which flagrantly violates the whole spirit of this movement, and which threatens to arrest it in its inception. She has without warning, without even the sending of an ultimatum, invaded and occupied the Chinese territory of Manchuria—and that not a peaceful occupation but a warlike offensive action, with artillery and aerial bombardment. After attacking and seizing Mukden, the capital of Manchuria, the Japanese army seized the vital trunk railways of the district, and occupied the important centers along them.

No matter what excuse may be urged to defend this action, it cannot but be admitted that it utterly disregards the principle of the peaceful settlement of international questions and is inconsistent with the pact recently concluded, and signed by both countries, renouncing war as an instrument of national policy. To invade, and subjugate by war-like action, a region such as Manchuria (356,000 square miles in area; equal in extent to the whole of France and Germany together) belonging to a neighboring country at peace with her—is it possible to regard this as merely a local matter, and not a warlike act?

Before the establishment of the League of Nations, and the movement to organize international peace, such action—while it could not be approved—might have been understood. But at this time, shortly after the conclusion of the Kellogg Pact, and when the nations of the world are making all efforts to secure international peace, to reduce armaments, and to translate into actual practice the renunciation of war as an instrument of policy, this hostile invasion of a friendly country is not merely an instance of militaristic policy; it is an act inimical to the well-being of the whole of mankind, retarding the progress of humanity towards international justice, and threatening the whole fabric of the international organization for peace.

The Chinese are traditionally a patient people. But no nation could submit unmoved to provocation like this—no nation in history has endured one-tenth of such provocation without recourse to arms! This time China, in spite of the invasion and occupation of such an extent of her territory, has awaited with patience the intervention and judgment of the League of Nations—we earnestly hope that this endurance will be of avail towards the establishment of the reign of universal peace.

We, Christians of China, have this as our constant prayer. We firmly believe that right will finally triumph over wrong, that God's Kingdom of righteousness and peace will prevail, and that one day the cessation of war, and the establishment of universal justice, will be accomplished; and we appeal to our fellow Christians throughout the world to join with us in prayer that God's will may be done, His Kingdom come,

on earth; and especially at this time that the League of Nations may settle with justice the present trouble in China, to the peace of the world, the furtherance of the spirit of international justice, and the lasting good of mankind.

THE CHRISTMAS MANGER

By MARJORIE S. ROSSY

CHILDREN are rarely asked to give donations because there is so little that they can give, but their small contributions really have considerable financial and practical value if they can be actively interested in offering some of their toys to less fortunate boys and girls through the medium of a manger in the Church school at Christmas time.

Most toys are quickly outgrown by their small owners. The doll that was beloved yesterday may now sit untouched in her chair or the Jack Rabbit books may find their places taken by the heroes of Mark Twain. When well-preserved playthings lose their value, they deserve new owners. Of course, some toys are ready for the scrap pile when they are discarded, but there are hundreds of others that remain in good condition after their charm has been lost to the original owners. Why should these be wasted when there are hungry hearts ready to welcome them?

By nature children are selfish little things, for there is so much to be owned by some one, yet their actual possessions are so few. It is not surprising that they are usually unwilling to part with any of their belongings, even though the value of the treasure of yesterday has begun to depreciate. If the superintendent of the Church school stands up in front of his youthful congregation and simply makes an appeal for discarded toys, the chances are that hardly a child in the audience will be able to think of anything that he wants to give away.

When the Church is most desirous of obtaining a large assortment of gifts for poor children at this time, it will effect more satisfactory results by reconstructing the method of appeal, taking into consideration the psychology back of juvenile behavior. Children are more eager to do a thing if there is an atmosphere of novelty about it, if it makes a definite appeal to the imagination and invokes the play-acting impulse. A very pathetic picture may be drawn of the destitute child's needs, causing tears to start from youthful eyes, but those same tears are soon dried when the opportunity for altruistic work is emphasized. Unless the child is made eager to give for some reason other than sympathy his benefactions will probably be slight or entirely missing, although his home may be cluttered up with very respectable toys that have become valueless to him.

An appeal to the play-acting impulse works wonders with the child. That is why the manger has been found a successful method of securing donations for poor children from the members of a Church school. The manger is usually set up in the church on the Sunday before Christmas and its significance is explained in the Church school on that day. Our Lord was cradled in a manger and slept on the hay. In that lowly bed, He was worshipped by the wise men, who came from afar, bearing gifts. The little children are to imagine that the baby Saviour is still there in the manger in their church and, like the wise men, they will come, bearing gifts. Although He was too small to appreciate gold and frankincense and myrrh, His parents probably arranged to have those presents all used in some way, so the Church will take care of the gifts that the children bring and see that they are used to cause gladness in the homes of others. The children need not try to bring offerings like those of the wise men—just playthings that might give happiness to other little followers of Christ.

On Christmas morning the gifts are taken from the manger and distributed among the poor. Each year the manger undoubtedly will be more and more filled to overflowing with the toys that the children want to give, as they enact the Christmas story. Many little hearts are gladdened by these contributions, so unexpectedly received; and many other little hearts will thrill over the remembrance of their impersonation of the wise men and have a clearer insight into the significance of Christmas.

Revision of Canons by the 1931 General Convention

By Origen S. Seymour

Member of the Committee on Canons, House of Deputies

UNLIKE political legislative assemblies, General Convention disregards many more proposals for the amendment of our Ecclesiastical Law than it adopts. The proportion enacted is usually about one to ten. This year, despite the greater stress, proved no exception. Many seemingly valuable suggestions were put off for future consideration. Two commissions, each of which has sat for six years, brought forward their final report; *i.e.*, those on Marriage and Divorce and on Trial Courts. Action was taken as noted below. Other commissions, such as that on the Church Flag and Seal, met with partial approval and were, therefore, continued. So it was with the report on the Placement of the Clergy, and with the suggestions for the Translation of Bishops. Both vital, but neither of them sufficiently mature for final action, at least in the opinion of one or the other House.

In the numerical order two canons were dropped (because of consolidating other canons) so that after January 1, 1932, the present Number 34 will be Number 32, *et seq.* For the purpose of this exposition, however, we refer to the old numbers.

1. Canons 60 and 61 "Of the Domestic and Foreign Missionary Society" and "Of the Presiding Bishop and the National Council," with the interrelated canons, Numbers 17 and 18, were subject to considerable revision. The amendments to these four canons were considered together, both in the House of Bishops and in the House of Deputies, and can, therefore, be more easily discussed as a unit. The amendments to Canon 60 are:

(a) Striking out the now obsolete provision that until a Presiding Bishop is elected the Presiding Bishop of the Church (in order of consecration) shall be the Honorary President of the Society;

(b) Providing that the President of the Society shall be the Presiding Bishop, and in the event of a vacancy the Presiding Officer of the National Council shall be *ex officio* President.

(c) Creating two Vice Presidents "who shall be the persons who are the Vice Presidents of the National Council."

This provision would enable the Assistant Bishop (our new name for the Assessor, Bishop Burseson) to take a responsible and dignified place in the National Council.

On the amendments to Canon 61 there was considerable debate, particularly that amendment which made a member of the Council elected by General Convention ineligible to succeed himself until three years have elapsed. The wisdom of this provision did not appeal to the members of the House of Deputies, and was defeated.

Again, in order to conform to the amendment of Canon 60, Canon 61 was amended to make provision for two Vice Presidents (either of whom may be a cleric or a layman). They become *ex officio* members of the Council, thus increasing the membership.

Two separate executive departments were created to take the place of the "Department of Missions and Church Extension," entitled, respectively, "Department of Domestic Missions" and "Department of Foreign Missions." The number of members of each executive department is no longer limited; it was formerly twelve. An entirely new clause was added to the canon, which may have a wide scope. It reads:

"The Council shall also organize an Advisory Committee on Ecclesiastical Relations, with such offices attached thereto as the Presiding Bishop and the National Council may from time to time determine."

This new provision was not entirely to the liking of the House of Deputies and excited a good deal of discussion. It finally passed but the fear was expressed that thereby the Church might be committed to coöperation with other denominations or federations which would involve commitments

that the Church as a whole was not prepared to sanction. This fear will, undoubtedly, prove groundless. The commission is subject to the Presiding Bishop and the National Council, who, together, will be alert to see that no entangling alliances shall be made without the approval of General Convention; and, on the other hand, it offers an opportunity not only for much preliminary work, of which we have had such good example recently, but enables those who are conducting such preliminary work to have a recognized official status, adding both dignity and ecclesiastical standing to its membership.

2. Perhaps the most interesting debate occurring during Convention was caused by the proposed amendment to Canon 43, entitled "Of Holy Matrimony." Very wisely, it seemed to those who attended General Convention, the Commission on Marriage and Divorce had previously afforded an opportunity to the entire Church to consider the amendments that were offered to this canon and sought to obtain as much publicity as possible for its recommendations. The result was that when the debate on the canon took place, particularly in the House of Deputies, it was, in the opinion of those who had attended many Conventions, on a higher plane (with the one exception of the debate on the Revision of the Prayer Book) than any debate which had been heard in General Convention in many years. The amended canon has been discussed in these columns (see *THE LIVING CHURCH*, issue of October 10th) in so admirably clear and concise a manner as to make it unnecessary to do now more than to express the hope that every Churchman will read the article.

3. The revision proposed by the Commission on Ecclesiastical Courts was adopted with the important exception of the canon providing for a final Court of Appeals. This legislation was enacted after a joint session of the Committee on Canons of each House had unanimously approved it, and if the unanimity of sentiment displayed in the House of Deputies is a fair criterion, the work of the commission was thoroughly acceptable. It involved striking out eight canons (27 to 34 inclusive) and also Canon 40, which altogether occupied some twenty-eight pages of the Constitution and Canons of the Church, and substituting in place thereof seven canons occupying about half as many pages. Repetitious matter was deleted, considerable modification was effected, and it is believed that these canons are now in more scientific and workable shape. All of this occupied parts of several days in the House of Deputies, but a good half of this time was taken up over the discussion of the proposed canon establishing a Court of Appeals. Provision for such a court was made in the constitution by the amendment of 1898. It has been brought forward at several succeeding Conventions, but always met defeat in the House of Deputies. The House of Bishops adopted this canon. In the House of Deputies the laity were very evenly divided in their vote, but the clergy voted more than one and one-half to one against it. The argument that seemed to prevail with the clergy was that it was not desirable to determine finally what is the doctrine, faith, or worship of the Church, or rather that no final limitation should be placed upon it. This argument would seem to fail when it is appreciated that it can be defined in the case of a Bishop now.

Dr. White says in his comprehensive exposition on the Constitution and Canons of our Church:

"The failure of General Convention . . . to provide such a court presents this anomaly. If a Bishop is accused of an offense against the doctrine, faith, or worship of the Church, the most minute question of disputed doctrine or worship can be pressed to a decision by the whole House of Bishops,

but if the accused be a Presbyter or Deacon, the Diocesan Court consisting possibly of three utterly incompetent men, so far as the question at issue is concerned, may settle the most fundamental articles of the Christian faith, and if this decision is sustained by one single Bishop there is no appeal from its decision." (*The Constitution and Canons of the Protestant Episcopal Church*, etc., by the Rev. Edwin A. White, D.D.)

We venture to think that before long this court will be established, and when it is the Church will have a well rounded judicial system.

4. The Canon on Deaconesses, Number 24, was finally amended to meet the demands of growing sentiment in the Church in favor of the strengthening and broadening of the work of consecrated women. A Deaconess is now permitted

"to assist the Minister in the preparation of candidates for Baptism and Confirmation; to assist in the administration of Holy Baptism by virtue of her office, and in the absence of the Priest or Deacon to baptize infants; to conduct the choir office, to lead in prayer, and when licensed by the Bishop, to instruct and preach, except in the service of Holy Communion."

The canon was further amended so that a married woman may now become or remain a Deaconess. This latter amendment is, in the opinion of the Order of Deaconesses, of very doubtful value. In fact, it is known that many of them are very bitterly opposed to it.

5. Canon 46, "Of the Standard Book of Common Prayer" was amended to read:

"No copy or edition of the Book of Common Prayer or a part or parts thereof, . . . and no copy or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used, as of authority in this Church, or certified as aforesaid, which contains, or is bound up with, any alterations or additions thereto, or with any other matter, except the Holy Scriptures, or the authorized Hymnal of this Church."

It is the writer's recollection that in the House of Deputies not a single dissenting vote was cast against this proposed amendment. The significance of this lies in the fact that though there were advocates of *The American Missal* among the delegates, partisanship was so deeply submerged by the prevailing spirit of brotherly love that the advocates of the book felt that it would be inconsistent with the spirit of this Convention to press for any controversial point that would disrupt this harmony. The House of Bishops promptly concurred with the House of Deputies in this amendment, and thus the question was removed from further debate. To many it seemed that this was one of the high-water marks reached by General Convention. And has it not always been true that when Churchmen sit together through two or three weeks of General Convention, the one thought that emerges is heartfelt sympathy and endeavor to accomplish that which will advance the Kingdom of God rather than the political advantage of one or another group within the Church?

6. Canon 53 "Of Business Methods in Church Affairs" was radically amended by striking out Section II, which created a permanent Board of Church Finance, laying its duties upon a Finance Committee or Department of Finance in each Diocese. The Board of Church Finance has served its purpose. It is entitled to high credit for the establishment of a uniform system of parochial and diocesan finances and reports. The improvements which it recommended have been uniformly adopted throughout the Church and there remains no vital function which it could perform.

7. To relieve the pressure on our Bishops in the matter of detail, prerequisite to Orders, Canon 9 was amended to permit a Suffragan Bishop, at the request of the Diocesan, to perform such duties as are required to be exercised by the Bishop of the Diocese or the Bishop Coadjutor, and to like effect the Presiding Bishop was relieved of a part of his many and onerous duties by an amendment to Canon 13, which permitted him to take order for the consecration of a Bishop-elect, either by himself, or the President of the Province, and any two other Bishops of this Church, *et cetera*, as heretofore.

Much more will have to be done along this line if we

are to conserve the strength of our Presiding Bishops, now and in the future.

Canons 14 and 7 were amended in matters of detail, the former in regard to the notice to be given of the election of a Missionary Bishop, and the latter as to the certificates required for ordination to the Diaconate.

READING FOR THE LAITY

THE DEPARTMENT OF RELIGION at St. Stephen's College, Columbia University, has this year listed for undergraduate reading, on three topics, certain suitable books. These lists the college officials offer, by way of suggestion, to the laity generally.

Topic I—What Is Meant By Religious Experience

UNDERHILL, E. *Practical Mysticism*.

England's great authority writes an easy introduction.

BELL, BERNARD I. *Beyond Agnosticism*.

Now published in the Red Label Reprints. A very widely read book.

BROWN, W. A. *Pathways to Certainty*.

This book is interesting reading.

HORTON, WALTER F. *Theism and the Modern Mood*.

One of the most talked of religious books of the last year.

Essay on *Mysticism*, in the *Encyclopedia Britannica*.

JAMES, WILLIAM. *Varieties of Religious Experience*.

By the famous Harvard philosopher. The most influential book about religion ever written in America.

Essay on *Mysticism*, in the *Encyclopedia of Religion and Ethics*.

WHITEHEAD, A. N. *Religion in the Making*.

The Lowell Lectures for 1926.

STREETER, B. H. *Reality*.

Hard reading, but worth it.

HOCKING, W. E. *The Meaning of God in Human Experience*.

To read this takes determination and hard work, but it is one of the best books on the subject.

INGE, W. R. *Christian Mysticism*.

These Oxford Lectures are thorough.

Topic II—Science and Religion

THOMSON, J. ARTHUR. *Science and Religion*.

By one of the modern world's greatest biologists.

CARPENTER, D'ARCY, etc. *God and the Universe*.

This book is fun to read, just published, and scientifically sound.

BELL, B. I. *Unfashionable Convictions*, Chapter 1.

The W. V. Moody lecture at the University of Chicago in 1931.

LODGE, SIR OLIVER. *Evolution and Creation*.

By a very great physicist.

LANE, H. H. *Evolution and the Christian Faith*.

By a prominent American investigator in Mammalogy and Paleontology.

CROSS, F. L. *Religion and the Reign of Science*.

A very new book.

LEETE, F. D. *Christianity in Science*.

Written after vast research into the religious beliefs of scientific leaders.

MATHER, KIRTLEY. *Science in Search of a God*.

This book is by a well known geologist.

Topic III—Jesus Christ

FISKE, C. and EASTON, B. S. *The Real Jesus*.

Bishop Fiske, in collaboration with America's best New Testament scholar, has produced an accurate book.

CUTHBERT, FATHER. *God and the Supernatural*.

Essays 6 and 7. Roman Catholic teachings, well presented.

STUDDERT-KENNEDY, G. A. *I Believe*.

Popular but penetrating comments on the Christian Creed.

SELWYN, EDITOR. *Essays Catholic and Critical*.

Chapters 4, 6, 8, 10, 12, 13. From some of the best scholars in the Church of England.

CADMAN, S. PARKES. *The Christ of God*.

America's leading prominent preacher presents a brief but thoughtful book.

CHESTERTON, G. K. *Orthodoxy*.

This book is great fun, and easy to read, but profound for all that.

ROGERS, CLEMENT F. *The Case for Christianity*.

One of the best popular books on Christian evidences.

HEADLAM, A. C. *Jesus Christ in History and Faith*.

This is a hard book to read, but it will repay anyone who takes the time to study it.

SOME ONE looked up the home conditions of all the sailors who got into trouble of one kind or another while they were members of the crew of one of the battleships, and found that in 92 per cent of the cases there had been a divorce or a step-parent in the home.

The Concert of Europe and International Affairs

By Clinton Rogers Woodruff

LAST SPRING (May, 1931) representatives of twenty-seven countries were present at Geneva at the opening of the Commission of Inquiry into the feasibility of a European Union. In the plenary session Aristide Briand, France's long time Foreign Minister, summarized the work of the preceding months, notably by committees appointed in Paris in February to discuss the agrarian situation in the Danubian countries. He also alluded to the Austro-German customs of the general question of customs tariffs, which, he said, was one of the most delicate aspects of the problem of Europe's economic crisis. The Council of the League of Nations, Briand said, would guide the delegates in indicating what paths were open and what were closed, but they must go forward on the paths that were open. Evidently in the judgment of France, the Austro-German pact was not one of the paths that was open for the Union. France opposed it with all her might and main and evidently used her influence in the World Court to secure a decision against it. Certainly the vote (8 against to 7 for) bears out the contention that France's political allies and friends supported her opposition. If this assumption is well founded France has dealt a serious blow to the World Court and her course may jeopardize American adhesion to the Court. Certainly the harmony of Europe has been seriously disturbed.

There is nothing new in such a situation. Ever since the understanding arrived at in 1814 in their common effort against Napoleon, *The Concert of Europe*,¹ the effort to achieve harmony has been far from successful and we know that it broke down completely a century later. As Prof. R. B. Mowat tells us in his book bearing this title, the Concert "functioned, although imperfectly, throughout the long period of the ascendancy of Metternich," which ended in 1848 in a terrific discord of revolution and upheaval throughout Continental Europe. His policy of suppressing all movements toward constitutional and democratic forms of government was unquestionably largely responsible for the peace of Europe from 1815 to 1848.

For another twenty-five years revolutions and wars followed one another in rapid succession, culminating in the brief but decisive Franco-Prussian War (1870-1871), during which it cannot be claimed that the Concert functioned with any measure of success. The French Empire collapsed; the German Empire came into vital existence and, although it lasted less than half a century, must be "regarded as one of the most momentous things in world history." Professor Mowat calls the ensuing years, from 1871 to 1914, the age of armed peace, "an age of chronic mobilization." It was the period when the nations of Europe gave of their wealth and inventive genius to produce and maintain armies of the highest efficiency, in an atmosphere of constant readiness and *qui vive*.

It is certainly an absorbingly interesting story and is regarded by many as a rejoinder to Prof. Sidney B. Fay's conclusions in his two volume *Origins of the World War*.

Administratively the nations of the World are ever coming closer to each other not only through the League of Nations, which may be considered a modern and enlarged Concert, but through sundry joint commissions and other agencies. This fact gives value and significance to Norman L. Hill's *International Administration*.² The purpose of the book is to present an analysis of the methods and powers of international administrative bodies viewed collectively. Especial attention is given to recent developments, including the mandate system and other administrative activities of the League of Nations. The work of such bodies as the Reparations Commission; Joint Commission for the United and Canada; personnel problems; international bureaus; the relation of administration to private rights and interests; and other significant topics are also intelligently discussed.

Although America is not a member of the League of Nations, she is a member of the Family of Nations. The affairs of the world are our concern, and our people are manifesting an ever increasing interest in them. This interest is manifested in a number of ways. The constant and attentive audiences one sees at the meetings of bodies like the American Academy of Political and Social Sciences and the Foreign Policy Association afford striking evidence of this. The lengthening list of books dealing with sundry countries and their affairs and their ever widening circulation constitute further evidence. Within the past four months, twenty such books have come to my desk, and they constitute but a small part of those published in this field.

One of the most striking of these is a Marinoni's *Italy: Yesterday and Today*,³ a book of information and history, rather than a discussion of the nation's affairs, but throwing a strong light on a country just now very much in the eyes of America and of the world. A hundred years ago Prince Metternich said that Italy was no more than a geographical expression. The peninsula had no national being, but was the torn and divided plaything of the greater powers of Europe. Today the situation is entirely different. The country is unified, strong, and active; but it has not lost those picturesque aspects which have made it for many years the mecca of travelers. Professor Marinoni points out the more important and interesting of the sights one should see, and tells of their origins and history. He prepares his ground, however, by outlining briefly the present economic, social, and political organization of Italy, with such details of its history as are necessary to give an understanding of its present state. It is a novel approach, and one that must be useful to those contemplating a trip abroad, as well as to all those for whom the history of civilization has a meaning and a fascination.

ANOTHER volume on this ancient and attractive country is Luigi Villari's *Italy*.⁴ Villari has a reputation as an author and a statesman, and he traces with power and authority the evolution of Italy's national consciousness up to the present. His book is appropriately called a "stimulating and wholly absorbing interpretation of Fascism, and its influence on modern Italy." He regards Fascism as the first policy or party of truly Italian origin to arise in a hundred years. Italy, he says, "borrowed her liberalism from England; her radical democracy with its Masonic tinge from France; her socialism from Germany; her Bolshevism from Russia." Fascism, however, is the necessary consequence, in his judgment, of Italy's realization of herself as a self-conscious nation. This book is one of the Modern World series, edited by the Rt. Hon. H. A. L. Fisher, warden of New College, Oxford.

Germany is bulking ever larger in current events, and a book on *Germany in the Post-War World*,⁵ as Erich Koch-Weser calls his work, is bound to be interesting, especially when it comes from the pen of one who has been a minister of the interior, a vice-chancellor, a minister of justice, and a present leader of the Democratic party of Germany. There are two sections, Probing the Past and Scanning the Future. In the first are discussed present-day powers: America coming into her own; Russia seceding from Europe; the British Empire; and the decline of European world influence. Then he considers doctrines of the post-war world: nationalism and imperialism; pacifism; Germany from 1919 to 1930; the Ruhr; Germany joining the League of Nations. "A German foreign policy platform begins the second section, after which he proceeds to consider such questions as war or peace, continental or Anglo-Saxon policy, the Central European situation"; France and Germany; the League of Nations; Pan-Europe; winding

¹ New York: Macmillan. \$5.00.

² New York: Charles Scribner's Sons. \$5.00.

³ Philadelphia: Dorrance & Co. \$2.00.

⁴ New York: The Macmillan Co. \$5.00.

⁵ New York: McGraw-Hill Co., 370 Seventh avenue. \$4.50.

up by a discussion of such topics as world economics; Germany's colonial policy; German minorities; the *Anschluss*; revision of frontiers and world guilt.

GUSTAV STRESEMANN was one of the big men of post-war Germany. He was as "different from politicians of the usual stamp," Einstein tells us in his introduction to a stirring life of *Stresemann*,⁶ "as a genius differs from an expert." Herein lies the magic and the strength of his personality. Frau Antonia Valentin-Luchaire, who knew him and his family intimately, describes his genius as a statesman, and his strength of character so generally recognized by the diplomats of the countries with whom he came in contact, and the awarding to him of the Nobel Peace Prize in 1926⁷ (jointly with Briand), a tribute to a real peacemaker, who placed the claims of international justice above militant nationalism, even at the cost of loss of political prestige in his own country.

Speaking of Germany leads me to call attention to Denys P. Myers' *The Reparation Settlement—1930*.⁸ Mr. Myers, who is a careful and authoritative writer, describes the Young Plan and the Bank for International Settlements. The Dawes Plan, drawn up at a time when both Germany and the creditor nations were in a state of flux, was an old-fashioned Anglo-Saxon method of initiating payments and liquidating war costs. It was excellently conceived and administered, so that when the experts met in 1929 they had a sound foundation for a new financial structure. The final protocol of the Hague Conference, where it was drawn up and agreed upon, enacted fourteen agreements by which every outstanding claim or counter-claim was settled. The more or less complicated material is handled by Mr. Myers in a running narrative that gives no evidence of personal bias. He summarizes the problem to be solved and the processes by which the settlements have been arrived at; the result is a survey indispensable to the thorough consideration of reparations and the future financial relations of European governments in the United States. Whether the Settlement of 1930 is to be superseded by a more or less permanent moratorium is a profoundly interesting question yet to be determined.

Ramsay Muir's *Political Consequences of the World War*⁹ is a summary from his changing point of view of what has happened politically since the war. First he reviews the forces at work throughout the world that produced the war, although he refuses to admit that any one nation was responsible. He insists that the whole world was to blame, and could not help itself because of the universality and irresistible strength of those forces. His survey of the settlement after the war and of the political conditions in Europe is graphically and lucidly done and does not unduly reflect only his own convictions. His discussions of internationalism and democracy and their progress are keen, caustic, and most interesting. It is quite remarkable that he has been able to get all this into the 250 pages of one of the series known as the Home University Library of Modern Knowledge.

Bulgaria was the smallest of the belligerents on the side of the Central Powers during the war, and she paid heavily for participation in the struggle. Heavy economic burdens were imposed by the war and these produced a period of economic disorganization and social and political upheaval during the years following the cessation of hostilities. It was not until 1925-26 that Bulgaria began to achieve political and social stability and with outside financial assistance, entered upon a period of economic reconstruction, in a situation greatly complicated by the economic provisions of the treaty of peace. In *Bulgaria's Economic Position*,¹⁰ Leo Pasvolosky deals with this situation. Although his book is primarily a study in economic history, it sheds light on Bulgaria's present-day problems and on the possibilities of international economic collaboration that have gradually been evolving since the end of the war, especially under the auspices of the League of Nations.

In Andrei Popovici's *The Political Status of Bessarabia*,¹¹ we have another careful study of that little strip of land, originally a part of the principality of Moldavia, which lies between modern Ukraine and Rumania proper. Soviet Russia

claims that its annexation by Rumania in 1918 was by force rather than by the consent of the population.

Dr. Popovici, a Rumanian born, endeavors to establish the validity of the Rumanian claim, not as propaganda but in as unbiased a fashion as is possible. He shows how the Czarist government seized the province in 1812 in violation of existing treaties guaranteeing its independence. He describes the circumstances under which Russian rule, against the will and over the protests of the native population, attempted, without success, to stamp out Rumanian customs, language, and institutions. He describes how one hundred years of Russian oppression and corruption failed to suppress the nationalistic sentiments of the people, and how the revolution gave opportunity to the Bessarabians to return to the mother country.

STILL another volume dealing with the Near East is Leo Pasvolosky's *Economic Nationalism of the Danubian States*.¹² It draws the background of and analyzes the present economic situation in Austria, Hungary, Czechoslovakia, Greater Rumania, and Yugoslavia, the five countries adjoining the Danube, and surveys the post-war experience and policy of each of these countries, appraising the alternative possibilities for the solution of the difficulties which confront these countries individually and collectively.

*Tacna and Arica*¹³ contains an account of the long drawn out Chile-Peru boundary dispute and of the attempted arbitrations by the United States, by Prof. William Jefferson Dennis. This account of the famous boundary dispute is most timely in view of the upheavals and revolutions sweeping over South America. Chile and Peru came into being with the doubtful heritage of indefinite boundaries. Much valued *guano* lay in areas of uncertain control. Soon Chile, Peru, and Bolivia began struggling for their possession, a contest that resulted in the strange contrasts of the war of 1879 where the sling shots of the sons of the Incas mingled with the best of modern field artillery, and old wooden ships sailed beside nine-inch armored cruisers. War brought no solution and the dispute dragged on for forty years. Then came the final remarkable settlement by direct negotiation in 1929. The volume is a clear-sighted analysis and an enduring testimony to the need for arbitration in the modern world.

Those who are interested in the West Indies and especially Haiti will find Harriet Gibbs Marshall's slight volume *The Story of Haiti*¹⁴ informing reading.

A logical consequence of our interest in foreign affairs is a deepening interest in the problems of peace and in such comprehensive studies as Devere Allen's *The Fight for Peace*,¹⁵ a helpful contribution to the literature of the whole peace movement, covering its entire history as no other book does, and giving an exhaustive survey of the present status of the movement. An elaborate survey of the world "hook-up" of peace movements, it includes a history of arbitration treaties, world courts, the League of Nations, and previous international efforts leading up to Locarno which is described and critically examined.

Mr. Allen, who is the editor of *The World Tomorrow*, is also responsible as editor for another book, *Pacifism in the Modern World*,¹⁶ made up of sundry contributions from his own pen and those of men like Rabindranath Tagore, John Haynes Holmes, Charles A. Ellwood, Rufus M. Jones, Kirby Page, Bishop Paul Jones, Roger N. Baldwin. In their official announcement the publishers declare that it is impossible to dismiss as a vague and fruitless idealism the way of life which figured so conspicuously in

"the teachings of Jesus, and of Buddha, Lao-Tse, and other great prophets of the ancient world; which inspired the early Christians and many later non-violent groups such as the Bohemian Brethren and the Quakers; and which in more recent times has found expression through Tolstoi, Rolland, Gandhi, certain religious, peace, and labor bodies, and increasing thousands of war resisters in many lands."

Mr. Allen and his colleagues seek to interpret pacifism as a "vigorous, practical method of social progress rather than a mere negative withdrawal from conflict."

⁶ New York: Richard R. Smith. \$4.50.

⁷ The translation is by Eric Hutton.

⁸ Boston: World Peace Foundation. \$2.00.

⁹ New York: Henry Holt and Co. \$1.25.

¹⁰ Washington: The Brookings Institution. \$4.00.

¹¹ Washington, D. C.: Georgetown University. \$3.00.

¹² Published by Macmillan for the Brookings Institution. \$3.00.

¹³ New Haven, Conn.: Yale University Press. \$4.00.

¹⁴ Boston: The Christopher Publishing House. \$2.00.

¹⁵ New York: Macmillan. \$5.00.

¹⁶ Garden City: Doubleday, Doran & Co. \$2.00.

THIS latter phase of pacifism forms the subject matter of Edward Needles Wright's *Conscientious Objectors in the Civil War*.²¹ The growing interest in international peace makes this record of conscientious objection to carrying arms in the Civil War both timely and interesting. The types of individuals and the religious denominations actually opposed to war, the changes that took place in their political status because of their objection, the attitude of the civil and military authorities toward them, and the problems of conscientious objectors in the Civil War compared with the World War constitute an absorbing study of American psychology during an exceptionally sensitive period.

The new Spanish Ambassador to the United States is Salvador De Madariaga, professor of Spanish studies at Oxford, late director of disarmament in the League of Nations Secretariat, and author of *The Genius of Spain; Englishmen, Frenchmen, Spaniards; and Disarmament*. This adds special interest to his new book *I. Americans*²² which is in his best manner—amusing, incisive, suggestive, illuminating. In his prefatory note he says:

"'Americans' on the title page of this book does not necessarily mean citizens of the United States. There is a character in Moliere who introduces himself as '*français de nation, grec de profession*.' By '*Americans*' I mean persons—whatever their nationality, who do feel the new world spirit and the new world faith and yet find it hard to part with the old tribal prejudices and cosy insularities; people like you, dear reader, or like me. To them, Americans of all nations, this book is dedicated."

In his chapter on militant pacifists he tells how he once heard "Professor Salvemni classifies men in four groups: those who think *Thou shalt not kill*; those who think *since I may be killed, I must be prepared to kill*; those who think *to kill is an admirable thing*; and those who think nothing at all." But human beings are so unexpected that I imagine most of them would fall under a fifth category; those who think all these things at once.

"There are lowlands in the landscape of our soul which lie in the shadows of fear. We do not willingly dwell in them but they exist for all that. And we know full well that in those lands the Gospel light does not penetrate with its full vigor. *Thou shalt not kill* . . . unless thou must is perhaps the most we can make of it in such dismal places. And as to the size of them and the proportion of our inner being which they occupy, we only know what our imagination tells us."

GENEVA seems entitled to be called the capital of the World. Not only is it the seat of the Secretariat of the League of Nations, but it is the favorite meeting place for all manner of international conferences and organizations. Principal among these is the Geneva Institute of International Relations which holds an annual series of addresses on international topics. The fourth series of lectures has been published under the title *Problems of Peace*.²³ Discussion of international problems in Geneva inevitably involves contact with a central and general point of view, and this fact usually makes lectures like these of special value to students of international affairs. This series, however, is somewhat of an exception. As one commentator has said, "The aroma or atmosphere of the League is missing, although the first chapter gives a dry analysis of that body's nature and working."

Professor Madariaga contributes a section on the Monroe Doctrine and the League of Nations. He refers to this doctrine as a "regional understudy," saying that

"if there is one thing which stands out clearly from every pronouncement, however differing in other contents, of every statesman, of every jurist, or every senator, of every publicist of America, it is that the Monroe Doctrine is a uni-lateral pronouncement of the United States, and that no one but the American government can interpret, define, or apply it."

In ridiculing this doctrine as the Monroe Dogma, a dogma is described as something "the meaning of which no one knows but no one allows to be touched . . . a peculiarly Roman Catholic way of looking at politics." It will be interesting to see how Professor Madariaga will treat the Monroe Doctrine as the Spanish Ambassador to the United States.

Basil Mathews, a former mission executive, in *The Clash of World Forces: Nationalism, Bolshevism, and Christianity*,²⁴ treats

them as a political historian affiliated with Church work, with illuminating glimpses not afforded by a lay writer. Mr. Mathews, fairly free from prejudice, covers nationalism in Europe and devotes a clear and unheated chapter to the main objectives of communism in Russia. He gives the reader a sense of personal contact with leaders and their policies in the chapters on Sun Yat-sen and Gandhi. In nationalism, the author sees a living force of manifold sympathetic virtues, but pleads for the extension of those virtues, once acquired, to internationalism.

Russia continues to attract the attention of writers and travelers. Here are three books worth reading: *The Soviet Planned Government*²⁵ by William Henry Chamberlain, a World Peace Foundation book; *The Red Fog Lifts* by Albert Muldavin, an Appleton book (\$2.00); and *The Last Stand*,²⁶ an interpretation of the Soviet Five Year Plan by Edmund A. Walsh.

²¹ 40 Mt. Vernon street, Boston. \$2.50.
²² Boston: Little, Brown & Co. \$3.00.

AN OPPORTUNITY FOR MEN

BY A MEMBER OF ST. BARNABAS' BROTHERHOOD,
GIBSONIA, PA.

IT IS a maxim in the business world that in times of stress, in times fraught with peril to the material fortunes of men, lie the great opportunities of building new fortunes. As we recall the names which represent the wealth of our nation and others, we find in many cases their fortunes are rooted in some golden opportunity seized, when all about them men saw only the darkness and despair of financial ruin. What many a Christian has failed to perceive is that the same experience is to be found in what we call the spiritual life.

Many of us are in these days faced with changed or changing relation to the values of material possessions. Our living may be reduced or threatened. At the very best we are brought to a more sober realization of the transitory nature of worldly position and possessions. We are forced, with a new emphasis, to realize that we have spent our days in the accumulation of security or wealth which may be irretrievably lost by a change in the fortunes of this world.

To each of us there comes instinctively the desire for some sure anchor, some foothold which will not fail, and such a security, such a peace, does exist. The Psalmist prayed the same prayer when he cried, "Set me up upon a rock that is higher than I." That Rock for which the Psalmist longed, we know, for that Rock is Christ, and he whose feet are set upon this Rock is lifted up high above the power of all his enemies.

But for some there is a special opportunity in these hard times. The values of this world are seen more clearly in their true worth. We know them to be passing. We know they have no power to save, and cannot bring peace. And so to some there comes, in these days, the golden opportunity for complete surrender of self to Christ, surrender of will, of life, of work.

If there be such a one, realizing for the first time, perhaps, the futility of spending a life for this world's goods, let him consider definitely spending his life for God. In such a life he depends not upon the success of his efforts, but upon the gracious promise of Christ: "Everyone who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's Sake, shall receive an hundred-fold, and shall inherit everlasting life."

Such an opportunity for the complete consecration of a man's life is to be found in St. Barnabas' Brotherhood, the members of which spend their lives in ministering to the men and boys of God's sick poor without money and without price, and every member of the brotherhood will testify to the fulfillment of Christ's promises of blessing to those who forsake all and follow Him. Perhaps this is your opportunity. Perhaps Christ is calling you today. The answer rests with you. What will your answer be? The world or Christ?

THE WORLD CRISIS is telling us not only that there must be economic justice in our own nation, just and brotherly sharing between man and man; it is telling us also that there must be just and brotherly sharing between nation and nation; there must be a fairer proportion between what we have as a people and what other peoples of the world have.

—Bishop Manning.

²³ Philadelphia: The University of Pennsylvania Press. \$3.00.

²⁴ London: Oxford University Press, Humphrey Milford. \$2.50.

²⁵ New York: Oxford University Press. \$3.20.

²⁶ New York: Abingdon Press, 1931. \$1.50.

Rose Window Being Installed in New York Cathedral

FOLLOWING a meeting of the board of trustees of the Cathedral of St. John the Divine on Tuesday, November 24th, the Rt. Rev. William T. Manning, D.D., affirmed the policy of the board to continue to give employment in the construction of the Cathedral to as many men as the funds received make possible, and further stated that he has signed the contract for the completion of the great west rose window.

At the same time Bishop Manning revealed the fact that this window, which is in fact one of the greatest in any Cathedral in the world, and which measures 120 feet in circumference and forty feet in diameter, is the gift of William Woodward of 9 East 86th street, this city, in memory of his father and mother, William Woodward, Jr., and Sarah A. Woodward, and his uncle, James T. Woodward.

The cost of this one window, including the immense amount of stonework, will be \$80,000, and the work on the glass will keep a large number of men, artists, and workmen, employed for nearly a year.

Below the window, on a level with the eye, where it can be read by all who leave the building through the great central portal, fronting on Amsterdam avenue at 112th street, will be cut in the stone the following inscription:

The Rose Window
in this Western Front
is given
To the glory of God
and in loving memory of his Parents
William Woodward, Jr., and Sarah A. Woodward
and in memory also of his Uncle,
James T. Woodward
by
William Woodward
Anno Domini 1932

In connection with this important announcement of work on the Cathedral as a means to aid unemployment, and further describing the window, Bishop Manning said:

"Owing to its vast size and its position at the western end of the building this window is one of the most important in the whole Cathedral and its construction now is made possible by the fact that the west front, upon which alone more than \$3,500,000 has been expended, is now built up to the height of 175 feet above the floor level so that the end of the nave is closed in and the massive stone work of this window is completed. Practically all the money spent on the Cathedral is paid out for labor.

"In size this western rose window is one of the greatest in any Cathedral in the world and it will give a wealth of glorious color to the interior of the building.

"Rheims has a rose window thirty-five feet in diameter; Palma Cathedral has one thirty-six feet in diameter; Notre Dame in Paris has one thirty-nine feet, eleven inches in diameter.

"This window in the Cathedral of St. John the Divine is forty feet in diameter and 120 feet in circumference.

"The graceful stone tracery in this window as seen from the floor level far below is like lace work in appearance and one can hardly believe that the stone in this tracery is nearly three feet thick, but such is the thickness of the great mullions which will hold the glass.



ROSE WINDOW, CATHEDRAL OF ST. JOHN THE DIVINE
A gift to aid unemployment. William Woodward is the donor.

Photo by Wurts Bros.

"The work of making this window has been entrusted to Charles J. Connick of Boston whose work is well known. Among the finest examples of Mr. Connick's work are the chancel windows recently placed in the new Chapel of Princeton University.

"The rose window has long been revered as one of the most beautiful symbols in Christian art. It has been immortalized in poetry by Dante whose Mystic Rose of Paradise may be called the spiritual image of the rose window.

"Dante suggested the splendor of design in lyrical color and light that should characterize the lacy stonework and jewelled glass of a great rose window. The lofty western rose of the Cathedral of St. John the Divine, New York, is being designed to announce in pure color and light the spiritual beauty and power of praise and prayer.

"This great composition will glorify Christ's mission on earth as a revelation of heavenly love, wisdom, and power.

THE SYMBOLS

"In the center the dominating figure will be that of Christ in glory surrounded by the symbols of the seven gifts of the spirit, and by a choir of angels of praise and prayer radiating from the center.

"Eight related pieces are developed as symbols of the Beatitudes, thus uniting the conceptions of heavenly love and wisdom with the significance of virtue among men and their offerings of praise and prayer.

"The four distinctive 'petal' units near the outer rim are enriched with figures of the four evangelists. Seraphim, symbols of divine love, surround them in the tracery, and so announce the new dispensation. These contrast with four secondary groups, containing the four major prophets, surrounded by cherubim, symbols of divine wisdom, announcing the old dispensation that was prophetic of the new.

"The entire design should reveal in a great glory of color harmony the implication of its aspiring subject-matter, long before the actual figures and definite symbols may be distinguished, for the message of these color harmonies, like powerful harmonies in music, are beyond the reach of mere words."

A number of generous gifts have been received recently to keep the men at work on the Cathedral, Bishop Manning stated, and the work is going on and will be continued to the last dollar of the funds available.

DAWN

IT COMES on tiptoe—swift and gray—
Comes weirdly through the silent town—
The pale, calm mother of the day,
Deep-loving, faithful, glancing down
The lonely streets—then on, to stray
Beyond the dusk—awake and strange—
To lead the way of noiseless change.

From out of deathly space and night
The current flows and life revives.
First mystery to meet our sight
And stir within our waking lives!
Do early whistles bring the light?
Or is it that the day has dawned
For milkmen? No! It comes—beyond!

ALAN B. CREIGHTON.

THE TEACHING MISSION OF THE GREAT COMMISSION

BY THE REV. DAVID R. COVELL

EXECUTIVE SECRETARY FOR THE TEACHING MISSION

GOD works with us and not for us. Even in Church work, "hot air" is no substitute for hard labor. The Church's primary privilege is to make Christ known to every creature, afar off and nigh. The individual needs both a fresh vision of the majesty of God and a realization of God's presence and partnership in everyday life, economic and otherwise. They, who would divorce stewardship of life and possessions from the Christian Way follow not Christ, but the Rich Young Ruler. As channels expressing the abundance of life that Jesus would have us live we may accept these that the Church has tried and found helpful: Missions, Education, Social Service, Publicity, Finance, and Field (Promotion). Any diocese, parish, or individual ignoring any one of these avenues is not experiencing a well-rounded life.

In recognition of such facts as these, the Field Department of the Province of Sewanee, backed by the unanimous vote of its Provincial Synod and assisted by the National Field Department, is conducting the Teaching Mission, for which it has been industriously preparing since the first of this year. Last May a carefully selected faculty at three points in the province trained almost one hundred clergymen who had been nominated by their respective bishops as especially qualified. The men were trained to be missionaries and some to be forerunners. About one month before the mission started in a diocese a forerunner was sent in to meet with the clergy and parochial committees to discuss the preparation. A missionary conducts the mission in two places each week: preaching Sunday morning in the parish church and Sunday night at the mission church, then having three meetings a day for three days at the former and for two days at the latter. All meetings are preferably held in the parish house.

The Provincial Field Department between its meetings entrusts the Teaching Mission work to an executive committee consisting of its chairman and two others. Each of the fifteen dioceses has a cooperating committee, which in most instances is the Diocesan Field Department. The Speakers' Bureau of the Provincial Department is handling the literature and assignments of forerunners and missionaries between dioceses.

Much attention has been given the publicity. In every diocese a publicity committee is working with the Provincial Field Department. The diocesan papers are giving much space, in some instances whole editions, to the mission. Biographies and cuts of the missionaries are being used in secular and parochial papers. The cooperation of the secular press has been good from the start. The radio is being widely used.

Each diocese has been asked to contribute \$500 to the treasury of the Provincial Field Department. From this money come the expenses for meetings of the department, Speakers' Bureau, literature and its distribution, certain elements of the publicity, and the three training schools. The Provincial Field Department pays the expenses of the missionaries and forerunners to and from the training schools and dioceses, while the dioceses are responsible for entertainment and transportation within their boundaries.

FURTHER description of the movement may be given with mention of the publications of the Teaching Mission:

Manual for Missioners. It includes the plan of the mission, suggestions, prayers, how to conduct the mission, five sermon outlines, ten meditation themes, and more than sufficient informational material for all the sessions.

Preparation of the Parish. This includes a plan of parish organization and procedure, publicity notes, time schedule, general suggestions, and such reprints from the *Manual* as are needed by the local clergymen. The forerunner advises with the committees of parochial leaders and confers with them on the material in this leaflet. Emphasis is made that this is a *teaching* and not a *preaching* mission and that the parochial group itself must do the task in both the preparation and follow-through. There is stressed the necessity of using the personal approach, with the mails and printed matter as a background and not a substitute for the person-to-person method. The recommendation is made that the mission not

be held in the diocese or parish where careful preparation has not been made.

Onward, or, Conserving the Results. This follow-up leaflet puts squarely upon the parish workers the responsibility for carrying the mission to the last person in the parish, recognizing that many will not have attended any meeting. It includes suggestions as to permanent parish organization, on personal service with a new form of Service Card, for a plan for an Every Member Personal Evangelistic Visitation with sample lectures for training the visitors, and notes on the follow-through and clergy leadership. Emphasis is made that the Teaching Mission should not be de-sacramentalized by divorcing money and other practical gifts from the movement, and the Every Member Canvass comes in the foreground of the immediate follow-up.

How the Woman's Auxiliary May Help. A one-page statement of six practical suggestions.

What? Why? Who? of the Teaching Mission. A folder in catechetical form and clear simple language for distribution one to a family.

Missioner's Report Blank. A sheet containing room for answers to thirteen questions designed to furnish a permanent record of valuable information regarding results and all the essential elements of the movement. The missionary is supplied two blanks for each place where he is to conduct the mission and he is required to send one of these reports to the chairman of the diocesan committee and a duplicate to the chairman of the Provincial Field Department.

The dioceses of East Carolina, Lexington, Mississippi, North Carolina, Tennessee, Upper South Carolina, and Western North Carolina are completing the mission this fall. The dioceses of Alabama, Atlanta, and Georgia have already begun, but will run over into 1932. The dioceses of Florida, Kentucky, Louisiana, and South Florida will have the mission in 1932, the objective being to finish everywhere by Easter. At the diocesan clergy and lay conferences of all the dioceses having the mission this fall and some of the others a trained leader gave an epitome of the Teaching Mission.

The actual mission has only begun and it will be some months before trustworthy findings on any scale may be presented. One may say, however, that, despite the obvious difficulties of hard times and a General Convention year, there are already signs that the attempt is well worth while and that the Teaching Mission on the Great Commission, particularly where an earnest preparation has been made, will have no little success in its aim to "give a vision of the Kingdom of God, deepen the individual spiritual life, and present channels of expression through the program of the Church."

SACRIFICE AND SERVICE

Hymn by the Rev. WILLIAM WALTER SMITH, M.D.

'TIS sacrifice and service
That will count in the world to come,
'Tis sacrifice and service
For the sake of the blessed One.
No life is worth the living
That does not count these twain,
Among its chief incentives,
'Mid sorrow and 'mid pain.

A sacrifice for Jesus
That puts "self" in the fair beyond,
That asks only: "What the Master
In His time would have done?"
A service, seeking always
Some deed of love to do,
Some token of devotion
In the Master's vineyard show.

O sacrifice transcending!
O service, pure and sweet!
Enter our lukewarm natures:
Transform them, as is meet.
Oh, aid us in our garner
Of souls for the Life Beyond!
Oh, make our love more constant—
Our love for the blessed One.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"THE LIVING CHURCH PULPIT"

To the Editor of The Living Church:

YOUR ANNOUNCEMENT in the issue of November 25th of a new department, The Living Church Pulpit, is of unusual interest to the students and at least one professor in the theological seminary at Sewanee. The chair of Practical Theology includes Homiletics, which latter embraces not only how to preach but *what* and *when*; that is, in connection with the Church Year. As a result of your new department, THE LIVING CHURCH will be used as a text book and the intermediate and senior classes will criticize (evaluate) the sermons you publish. For instance, Bishop Fiske's sermon (sermonette) for the First Sunday in Advent will be commended for striking the new note in Advent preaching, breaking with the outworn eschatological scheme for Advent: Death, Judgment, Heaven, and Hell; or, rather, adding something.

The questions will then be discussed: (1) whether the Bishop's interpretation of Judgment Day is adequate, even from the standpoint of "God's manifestations in history and society"; whether Pentecost, as interpreted by the Fourth Gospel, does not supplement and even explain the Destruction of Jerusalem. (2) Is it best to use the eschatological at all, as the Bishop does at the close, in Advent, pre-Christmas, season? In view of St. John's treatment of the Second Advent and of eternal life and judgment (St. John 5:24; 14:17, 18), would it be better to transfer eschatology to the Post-Easter season? Cf. Epistle for Sunday after Ascension: "The end of all things is at hand"; and note the use of Deutero-Isaiah in the evening lessons Easter Monday to Eve of Whitsunday, with the climax in Chapters 65 and 66.

(3) The question may even be raised as to text chosen, whether St. Matthew 24:28 might not have been an even better one than St. Luke 19:41-42, in view of the connection developed in the sermon between the final judgment and intermediate ones.

Then, another related topic is the philosophy of the Church Year in general and Advent in particular; and I take the liberty of calling attention to Miss Scudder's book on the Church Year, which develops its social implications.

May I add, Mr. Editor, that we are also going to take up your mental attitude indicated in the remark that you "hope to demonstrate the falsity of the canard that there are no longer any first class preachers in the Episcopal Church." We shall discuss the question whether a more scientific attitude might not be to ascertain the facts and then bring in the verdict.

Back of that lies an important question which receives annual treatment in this seminary: whether there is not something wrong with the Episcopal Church, or rather with Episcopalian ministers, as regards the function of preaching anyway; whether there is not even a very common tendency to disparage preaching. Our way of finding out what the function of preaching is, or may be, is, first, to study the passages in which Sacraments, Absolution, and preaching are severally related to the forgiveness of sins (St. Matthew 26:28; St. John 20:19-23; St. Luke 24:47; Acts 2:38; and so on); second, to study actual preaching in the New Testament, noting what it is and what its actual results beginning with St. Mark 1:14, 15.

(Rev.) C. B. WILMER,

Sewanee, Tenn.

Professor of Practical Theology,
University of the South.

To the Editor of The Living Church:

I AM GLAD TO WELCOME The Living Church Pulpit to your columns, and am sure it will be well received by the LIVING CHURCH Family.

For my part I hope that very soon your venture will develop to sermon size and be never less than two columns nor more than three (1,400 to 2,000 words).

I very often get suggestions for sermons from your editorials and articles, and have heard other clergy say they do, too. On that account I feel that date of delivery of magazine is very poor. Saturday is usually my busiest day in the week. For some years now I have received my copy on that day, and

tear it open hastily, glance through the editorial, clerical changes, and correspondence, look at headings for outstanding articles, and put it aside intending to take it up again when I have more leisure. Unfortunately, I rarely pick it up again. I think that if it came on a day when one has a little more leisure it would get more attention and a larger proportion of it will be read at the first perusal. One does not have the same keenness of interest in attempting to re-read a few days later.

Will you not study the matter and see whether you can get the paper into your Family's hands by Tuesday or Wednesday?

Another thing: Would you consider adopting the policy of publishing photographs of clergy only when they are shown attired in suitable clerical garb? (Rev.) FRANK NIKEL.

Philadelphia.

[1] Available space does not permit the allotment of more than one column to the Pulpit. Moreover we feel that a brief sermonette will be much more generally read than a longer one. (2) An earlier mailing date means earlier publication and older news, which we try to keep up-to-date. (3) THE LIVING CHURCH cannot dictate what the clergy shall wear, and can only picture them as they are.—EDITOR, L. C.]

MURDERING DEVOTION

To the Editor of The Living Church:

A SCORE OF YEARS AGO I wrote you a letter deploring the choir-wise pews in our school and college chapels, and earnestly advocating that the pews, or better, chairs, be placed cross-wise, *facing* the altar and pulpit. I strongly believe that this, only, Anglican method is most detrimental to the devotion of our boys and young men, actually killing to a greater or less extent their devotion and worship. It is bad enough for the choir boys in the chancel, but that seems necessary, as they are singing, supposedly, to lead the congregation. But for the naves of our chapels to have long choir-wise pews prevents their occupants from following the Catholic rule, which I always taught my Sunday school children, "Knees on the ground; eyes on the Cross; hearts in heaven!" To face one another moves and tempts them to smile at each other, and is so distracting that they bury their faces in their hands, and hardly follow the service at all, and never see and watch (as they should) the celebrant at the altar, supposed to be leading them in the great Memorial Sacrifice. And for the preacher in the pulpit to see the faces of only half of his hearers is surely unsatisfactory, as well as for those in the pews on the pulpit side, to have to twist their necks to get a look at him! Only Anglicans tolerate this custom, not Roman Catholics or Protestants. I firmly believe that this accounts for the frequent loss of devotion and reverence among our Church youth. It is a very unfortunate and mistaken tradition, and I wrote to Fr. Sill I was most glad that he had broken it in his new chapel at Kent School, Connecticut. I verily wish that all our Church chapels could be changed over, and earnestly hope all new ones being built hereafter may follow this reasonable plea. Bad traditions should be broken! Another one is "compulsory college chapel." It was given up at Harvard forty-five years ago. Take a "referendum" on these two points among our boys and young men and see what they say. Today we need to do all we possibly can to revive and increase the devotion and reverence of our youth, and not to murder it.

Providence, R. I.

(Rev.) HENRY M. SAVILLE.

FROM THE ASSOCIATION FOR PROMOTING RETREATS, LONDON

To the Editor of The Living Church:

SOME MONTHS AGO I wrote to your paper asking that anyone who felt moved by the visit of our organizing secretary, the Rev. Gilbert Shaw, to the United States a year ago might support our Association which was in great need. We have had a very gratifying response, about £25 in English money having been realized. May we thank all those American friends who supported us very heartily for what they have done. Not least gratifying were the very kind letters of appreciation that accompanied the checks. May this organization still have the prayers and interest of our American friends!

London, England.

C. H. PALMER,
Honorary Treasurer.

THE CHURCH PRESS

To the Editor of The Living Church:

IN VIEW of ALL that is being said and written about the difficulties of our Church press, I have not yet seen anyone with the temerity to suggest a solution which both governments and industries have found necessary.

Consolidation, coalition, and coöperation are becoming the favorite slogans of the political and commercial world. Why cannot these same excellent devices, which have secured for England a national government and for this country the chain-store and the newspaper syndicate, be applied to the present dilemma of our religious press? What I propose in brief would be a coalition of our two leading religious journals. In other words, let the power, which Dr. Atwater remarks is so necessary to insulate both clergy and laity, flow from a central power station, rather than from two friendly but competing systems.

The main hindrance, I take it, to the prosperity of our two leading Church papers is inadequate circulation. With all due respect to Dr. Atwater's conception of the clergy and laity waiting with opened mouths and parched lips for the manna that falls from the editorial desk, I submit that the chief reason why most clergy and laymen subscribe to a Church paper is to get the news. It is disconcerting to have to wait for the meeting of the clerics to hear the news of the latest episcopal elections, or to leave information of recent clerical changes to chance. These are matters upon which every self-respecting Churchman requires to be informed at once. Only after one's hunger for clerical chit-chat has been satisfied by the able and versatile correspondents of our Church papers does one turn to feed upon the more substantial manna of the editorial page. Even here one is often doomed to disappointment, unless one happens to be a movie crusader or a proponent of *The American Missal*.

As a dispenser of Church news one paper could more effectively and economically function than two. The gathering of news is a good deal like the work of a detective, and what the correspondent of the *Churchman* could not find out about this or that, the correspondent of *THE LIVING CHURCH* could, and with no partisan advantage.

But such a coalition as I propose would shift the emphasis from the news to the editorial desk. Could anything be more stimulating to general interest and so to circulation than to see Dr. Shieler and Mr. Morehouse lying down like the lion and the lamb upon the same editorial desk? It would be second only to the scoop of the conservative Republican New York Herald-Tribune in securing the liberal Democratic Walter Lippmann as its main feature writer. . . .

I submit that were our two leading Church papers to sink their differences in a year's moratorium, and combine their two essential points of view within the covers of one journal, they would see their subscription lists mount to such a giddy height that the "Living-Churchman" would in time become a permanent mainstay of the whole Church.

Burlington, N. C.

(Rev.) DAVID T. EATON.

[The suggestion is an interesting one, but unless the editorial desk of Dr. Shieler is better adapted to lying upon than that of this editor, he fears that he must decline to recline on either of them.—EDITOR, L. C.]

"UP TO DATE" HYMNS

To the Editor of The Living Church:

THE THRILLING missionary hymn of Bishop Reginald Heber is now more applicable to the United States than to Ceylon's spicy isle. With a little paraphrasing we may sing:

"In vain with lavish kindness
The gifts of God are strown;
Our country in its blindness
Bows down to Mammon's throne."

Although the Bishops' Pastoral Letter does indeed roundly denounce selfishness, it offers no remedy for our social "confusion," except individual piety. The writers of this Pastoral Letter must know that, in contending against organized greed, individualist piety is as impotent as a rope of sand.

Can't the Church see that modern materialism has culminated in the virtual worship of the Golden Calf? And as Moses smashed the first idol of that description, so a Greater than Moses is now demolishing this last. The collapse of capitalism—"this is unquestionably the finger of God."

Therefore, to coöperate with this divine intervention, we must organize; we cannot wait for the official action of the Church. In matters of economic readjustment, the General Convention moves like frozen molasses. As a body, it seems to have learned nothing in social science since the banner year of 1913.

But Christians of every name can band together, and hope eventually to move the Church like a mighty army. To this end we are forming the "Soldiers of Christ." Our program is united

prayer, Bible study, Christian militancy, under the leadership of the self-sacrificing Jesus. We invite into this crusade all men and women, young men and maidens, who can now discern the signs of the times. (Rev.) JAMES L. SMILEY.

Annapolis, Md.

"ON NATIONAL AND WORLD PROBLEMS"

To the Editor of The Living Church:

TWO LETTERS in the November 14th issue assail the Committee on National and World Problems. I agree with the committee. Both letters are outcroppings of eighteenth century individualism, which voiced the feelings of the masses after centuries of oppression, but which is dangerous if followed to a logical conclusion. "That all men are created equal," that "they are endowed with certain inalienable rights," that "governments derive their just powers from the consent of the governed," that when a government becomes despotic, the people have it as their duty, "to throw off such government": these epigrams had their application at the crisis when they were uttered, but their one-sidedness was corrected by the Constitution, which begins, "We, the people." The good of "the people" always takes precedence over "the rights of man." "To sustain the law as long as it is the law of the land" is sound political philosophy and good Christianity. St. Paul told the persecuted and boycotted Christians of Rome, "Obey the powers that be." What individual has the right to say that a law is vicious and wrong? In our democracy, a law is usually the expression of a majority, and of an overwhelming majority. No doubt majorities make mistakes, but in the long run we can trust "the people." . . .

It really is funny to brand as "Bolshevism" the measured words of the committee: "Our traditional philosophy of rugged individualism must be modified to meet the needs of a coöperative age." How surprised Bishop Freeman, Dr. Goodwin, and Judge Harlan must be to learn that they have entered the ranks of the Bolsheviks. I read with astonishment, "Christian philosophy is individualistic." Our Lord's first preaching was thus summed up: "The Kingdom of God is at hand." By "the Kingdom" He there meant a new order of human society. "The poor" (always the majority) are its citizens. "The meek" inherit the earth. The least individualistic persons are those whom Christ praises. The greatest in the Kingdom is he who serves all the rest. The whole New Testament takes for granted that the way to come into fellowship with Christ is by joining the Church—the social, not the individualistic method.

Here we glimpse an old controversy, whether the individual is a means or an end. He is both, but he wins his highest individuality in promoting the welfare of the whole social group, which, for the Christian, is mankind. When the New Jerusalem descends from heaven, and takes its place on earth, we shall find the dearest of "rights" to be the privilege of surrendering those "rights."

Baltimore, Md.

(Rev.) WILLIAM CURTIS WHITE.

EFFECT OF CHANGES IN THE PRAYER BOOK

To the Editor of The Living Church:

THE MORE OFTEN I avail myself of the new rubric in the Communion Office, "Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions," (and I do think it an immense improvement over the old "before the Blessing" use), the more I am convinced that the Commission on Revision misplaced it.

As it is, the alternative offered is only between a position immediately before or immediately after the notices; and at an early or other low Celebration without notices, "immediately after the Creed" becomes the only position authorized—and that does not seem to me to be the best position.

Now if the rubric had been placed as the last but one of those following the offertory sentences (i.e., providing for the special prayers immediately preceding the Prayer for the Church) we should have a real alternative: either to use them just after the Creed, if that seemed desirable, or to have them in a position exactly parallel to that of the occasional prayers with respect to the Prayer for All Conditions in the daily offices.

Wasn't it an odd oversight in the revision, to leave absolutely no rubrical direction when we shall say, or that we shall say, the "Thanksgiving for the Fruits of the Earth, etc."? Of course, we of today will keep on saying it as heretofore on Thanksgiving Day; but there will arise a generation which knew not the old rubric.

And would not that be better and more logical? But what can we do about it? Do you suppose the Liturgical Commission can suggest something?

Nashville, Tenn.

(Rev.) JAMES R. SHARP.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"THY WORD"

Sunday, December 6: Second Sunday in Advent

READ Psalm 119: 105-112.

THIS DAY is quite commonly known as "Bible Sunday," and it is well that we should meditate through the week upon the Word of God. Articles VI and VII of the Articles of Religion tell us plainly of the Sufficiency of the Holy Scriptures for Salvation, and our Collect for today is clear in its petition and its declaration. That God has graciously given to His children such a Book, which has withstood all manner of attacks for eighteen centuries, proves to us His loving care. As a missionary agency translated into more than three hundred languages and dialects, the Bible has proved its divine character by the conversion of millions of people to Christianity, and its comfort and inspiration are very real to each one of us. We cannot fail to find "joy and peace in believing" (Romans 15: 13) if we read, mark, learn, and inwardly digest the messages of the Bible, for it contains God's Word.

Hymn 58

Monday, December 7

READ St. John 5: 36-39.

OUR LORD frequently quoted from the Old Testament in His teachings, and when He said to His disciples concerning the Holy Spirit, "He will guide you into all truth" (St. John 16: 13), He certainly declared the inspiration which made the New Testament "His Word." This is why we reverence the Bible and find therein all things necessary for our salvation (II Timothy 4: 15). Particularly do we find Christ's words given in the gospels to be the words of God (St. John 12: 49, 50, and 17: 14), and we are helped and strengthened. He tells us that He dies for us (St. John 10: 15), that He loves us (St. John 14: 9), that He is ever with us (St. Matthew 28: 20), and that He is preparing a place for us in Heaven (St. John 14: 2, 3).

Hymn 59

Tuesday, December 8

READ St. Luke 21: 27-33.

THESE WORDS are found in the three gospels, and they emphasize Isaiah's prophecy: "The word of our God shall stand forever" (Isaiah 40: 8). We cannot question our Lord's authority, and the words which He spoke were "spirit and life" (St. John 6: 63). Hence our comfort in the Bible and the patience which leads us to wait for Him (Psalm 37: 7 and Isaiah 30: 18). All human things will fail and nature herself change from riches to poverty (Hebrews 3: 17-19), but we can rely upon the gracious promises of God. They are from everlasting to everlasting. Here we find the secret of the Bible's popularity, for men in their disappointment and discouragement, as they dealt with earthly powers, have learned that God's love and Christ's mercy and the Holy Spirit's comfort have endured and proved sufficient.

Hymn 212

Wednesday, December 9

READ II Timothy 3: 14-17.

IT IS well for us to use rightly this Book of God that we may be "wise unto salvation." First, we should know the Bible thoroughly, reading it through with reverence and studying the varied character of its parts. In our devotional use we should read, and meditate upon the words that the message may come as a personal call from God. Again we should learn by heart many of the precious verses, especially those giving us our Lord's own words. And we should search for an answer to our doubts and fears, being sure that there is a word which God has waiting for us to teach and comfort and cheer us. But always before studying or reading we should ask the Holy

Spirit to guide us, for He is at once the Inspiration and the Power.

Hymn 60

Thursday, December 10

READ I Corinthians 2: 9-13.

THE BIBLE has many truths and they are repeated in many ways. It is wise, therefore, for us to compare "spiritual things with spiritual," that is, to find by reference the many teachings of the same truth. Where the Gospel writers speaking of Jesus Christ use the expression "that it might be fulfilled which was spoken," they refer to the prophecies of the Old Testament, and the expression is rightly interpreted "so was fulfilled." The New Testament fulfills the truths of the Old Testament, and since Christ is the prophecy of the Old we find Him and His work made clear by the gospels. So the Lord used the words "it is written" many times, thus making the prophecies real and establishing the unity of God's Word (St. Luke 24: 27). Jesus Christ is the central Figure of the whole Bible, and to find Him in Psalm and Prophet is to gain the fullness of the divine Revelation.

Hymn 518

Friday, December 11

READ St. John 12: 23-32.

CHRIST'S WORDS spoken at the beginning of His ministry, when He was tempted in the desert were from the Old Testament (St. Luke 4: 1-12); and when He was crucified again He spoke words from the Scriptures. The prophecies of Isaiah were fulfilled (Isaiah 53), and the assurance of God was given, spoken in Eden, which foretold His sacrifice (Genesis 3: 15). Aye, and even then God clothed Adam and Eve in coats of skin (Genesis 3: 21), thus anticipating the "Lamb that was slain from the foundation of the world" (Revelation 13: 8), and the shedding of blood that man might be robed in Christ's righteousness. The Cross thus stands in the center of the Bible and in the center of human history, and the Crucified Christ reigns from Calvary! How real redemption thus becomes, however mystery may rest as a holy halo about the Cross, and how the great cry (in the Greek one word), "It is finished," proclaims the Being of Him who is the Alpha and Omega, the beginning and the ending.

Hymn 162

Saturday, December 12

READ Revelation 19: 11-13.

ST. JOHN in his gospel proclaimed Jesus Christ as the "Word of God" (St. John 1: 1), and now in his Patmos vision he beholds Him on "a white horse," and His name was called "the Word of God." How much is found in that holy Name! He was the Wisdom of God (I Corinthians 1: 24). He was the expression of the Triune God. But above all, to us He speaks the love of God, pardon, redemption, peace. Through Christ the Father speaks. The Holy Spirit of Truth through the centuries proclaims His message and humanity is comforted. But also He speaks to each one of us, a personal message. He calls us by name—"Thou art Mine" (Isaiah 43: 1). His voice "like the sound of many waters" (Revelation 1: 15) appeals to nations and individuals; and at last we shall hear Him welcoming His own to the many mansions He has prepared for them. Meanwhile, we are to worship and love and serve Him and look for His appearing.

Hymn 502

Dear Lord, I thank Thee for the Holy Scriptures, for Thine own precious words, and for Thy voice which speaks to me and comforts me. Help me to love Thy Book and to follow Thee, for Thou art still near Thy children, and hasten Thy coming, for I long to see Thee reigning. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

BOOKS ON RELIGION must inevitably include, we suppose, a considerable number of writings as purely original as almost to defy review: good books in a sense setting forth good ideas, but quite without distinction. Such a one is *The River of God* by Arthur Melford Baker, Ph.D. (Cokesbury, \$1.25.) Read sympathetically, it presents the picture of the River of God's Love flowing out through life in all its variety of forms, serving as the great creative force underlying all religious experience, and giving meaning to life's activities. It conveys something of the author's own earnestness and conviction, and yet it leaves the reader puzzled at its publication and full of curiosity as to possible readers. The clergyman seeking inspiration and guidance can easily find streams more full, and the layman is hardly likely to wade through the rather lifeless pools at the beginning to find the deeper, more refreshing waters of the final chapters.

A book far more vital in spite of an artificiality of structure that sometimes distracts from its substance is *The Invisible Christ*, by Ricardo Rojas (Abingdon, \$2.50). It is the transcription of a dialogue between a devout free thinker of the Argentine republic and a Roman Catholic bishop of the same country during which the former expounded his views of our Lord and of our efforts to comprehend Him. Both speakers are men of real scholarship and devotion and the conversations are frankly fascinating. This reviewer, at least, knows of no other presentation of Christ in common circulation which at all parallels Dr. Rojas' book, and the ideas expressed open up whole new avenues of thought and meditation. The presentation is the more valuable and interesting in that it gives an insight into the non-Roman religious thought of our neighbors to the south.

A new addition to the list of English books which attempt to treat Christianity in the light of modern science and the best scholarship of our day is *The Christian Faith in the Modern World*, by E. O. James, Ph.D., D.L.H., F.S.A., F.R.A.I. (Morehouse, \$2.50). Full of the learning which characterizes the intellectual English Churchman at his best, it is not a volume to be entered into lightly. In fact there is nothing light about it. And considering the fact that the author treats every subject from modern physics and astronomy to biblical criticism, and the sacraments and sin in some 240 pages, one can realize how very condensed the treatment is. Yet brevity has not been achieved by mere superficiality, even granting that an adequate account of the subjects included would demand volumes instead of chapters, and the result is not unlike a compendium of articles from a very fine encyclopedia of religion—not exhaustive but as thorough as space permits with ample directions for the further study of any subject desired. Incidentally the spirit of the book is that of sound Catholic scholarship.

W. F. L.

THIS is the day of primers. Mention has already been made in these columns of *New Russia's Primer*, a translation of the Soviet official story of the Five Year Plan translated by Prof. George S. Counts of Columbia (Boston: Houghton, Mifflin Co. \$1.75), and now we have *America's Primer* from the pen of Morris L. Ernst, which shines by contrast. The Russian primer is a description of a great constructive effort, the American primer is highly critical and raises the question: "Does America know where it is going?" Asking bluntly "Has America a national plan?" it points out in unmistakable terms that millions are out of work; that Wall Street is in despair; that yet we are producing more wealth per capita at this time than was ever produced by any other nation in the world; that wheat stored in warehouses is inconsistent with hunger on bread lines; that we regiment our lives by chain stores, mergers, canned music, and talkies

made to conform to the intelligence quotient of the masses. The Russian primer tells of a great coöperative effort; the Ernst primer (published by G. P. Putnam's Sons, New York, \$2.00) is designed to cause a searching of the hearts on the part of the thoughtful and the concerned. Here is a sample of the *American Primer*:

"A few of the people own most of the machines and the oil wells. The rest must work, starve, or be supported by charity. And the great bulk work. Some few have learned the knack of living without work. They join the constant soup kitchen brigade. Many are too old or sick or maimed or insane. Nearly 100,000 people are in the almshouses, and more than 350,000 are in the state institutions for mental patients."

Russia is seeking, whether wisely or not time will tell, to solve her problems by a gigantic constructive effort, but what is America doing to meet its equally great and serious and troublesome problems, save talk and write? If one were disposed, one could join issue with Mr. Ernst on many a point, but it is difficult to escape his fundamental challenge that the richest country in the world today, if not in all history, has a series of deep-seated problems for which only panaceas are suggested. Whether one agrees with his contention that a larger measure of government regulation is needed and that we "keep the State ugly and dishonest as an excuse for turning it away more readily from the portals of business," the serious minded must face and face persistently the questions he so vividly raises.

C. R. W.

BY THE WATERS OF BABYLON. A story of ancient Israel. By Louis Wallis. New York: The Macmillan Co., 1931. Pp. 222. \$2.00.

NO ONE can read again the Second Book of Kings, or can even glance into Jeremiah or Ezekiel, after reading this brilliant book, without a keener appreciation of these oft-neglected parts of the Holy Bible. Mr. Wallis is well known as a writer and lecturer on religious and social themes, and he has concentrated in this unusual story a vast amount of research concerning the laws of the Baalim, the iniquities and injustices which bore so cruelly upon the poor, and also concerning the formation of the Old Testament canon of books, especially the Prophets.

The story is attractively grouped around the names of Shalum, Ahikam, Gemariah, Gedaliah, Josiah, Jeremiah, Ezekiel, Baruch, and many others which are familiar to the Bible reader, and the pretty love tale running through it all only makes it the more human and alive. Nebuchadnezzar is described as possessing a nobility of purpose, which after all harmonizes vividly with the Bible narrative. The struggle of the poor to escape the cruel meshes of the Baalim laws that favored the rich is keenly portrayed. The tremendous courage of Jeremiah stands out in high relief. We hope that Mr. Wallis will write more of these fascinating and valuable books about the Old Testament. This one is a most helpful addition to our libraries.

JOHN HENRY HOPKINS.

IN *Prohibition and Commonsense* (\$2.00) Earl Douglass writes from the point of view of those who believe that the policy was adopted after due deliberation and is not merely a radical scheme advanced by "fanatical and professional reformers." His book prepared for the Alcohol Information Committee (150 Fifth Avenue, New York) is highly praised by that body and has passed into a second printing. Briefly stated, his philosophy is that the taste for alcohol is an acquired one, a machine age demands its elimination as a danger, and that the evil should be stopped at the source.

C. R. W.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



DECEMBER

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. 18, 19. Ember Days.
20. Fourth Sunday in Advent.
21. Monday. St. Thomas.
25. Friday. Christmas Day.
26. Saturday. St. Stephen.
27. St. John Evangelist. First Sunday after Christmas.
28. Monday. Holy Innocents.
31. Thursday. New Year's Eve.

KALENDAR OF COMING EVENTS

DECEMBER

6. Lexington Teaching Mission.
15. Primary Convention at Trinity, Geneva, N. Y., for formation of new diocese.
16. Consecration of North Dakota Bishop-elect and of Connecticut Coadjutor-elect.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 14-17. Grace Church, Albany, New York.
17. Grace Church, Baldwinville, N. Y.
- 18-19. Grace Church, Albany, New York.

APPOINTMENTS ACCEPTED

ALLEN, Rev. DANIEL W., formerly priest-in-charge of Christ Church, Walnut Cove, N. C., and associate missions; to be rector of St. Mary's Church, High Point, N. C.

BANKS, Rev. J. GAYNER, formerly director of Society of the Nazarene; has become priest-in-charge of Emmanuel Church, Great River, L. I., N. Y. (L. I.) Address, Emmanuel Rectory, Great River, Long Island, N. Y.

BARKER, Rev. ALFRED H., formerly priest-in-charge of All Saints' Church, Herrick, Rosebud Mission, S. D.; to be priest-in-charge of St. Barnabas' Chapel, Kyle, in the Corn Creek district of Pine Ridge Mission, S. D. Address, Kyle, S. D.

BROCK, Rev. RAYMOND E., formerly rector of St. Matthew's Church, Bloomington, Ill. (Sp.); to be rector of Christ Church, Riverdale, New York City. Address, Riverdale Ave., at 256th St., New York City. January 1st.

CASLOR, Rev. ARTHUR D., formerly priest-in-charge of St. Andrew's Church, Lake Worth, Fla. (S.F.); has become locum tenens at Christ Church, Willard, N. Y., and associated missions (C. N. Y.). Address, Box 24, Willard.

CRAWFORD, Rev. DONALD WILSON, formerly of St. John, New Brunswick, Can.; to be assistant at St. Paul's Church, Kenwood, Chicago.

EAGLE STAR, Rev. IVER, formerly priest-in-charge of Emmanuel Church, White Horse, Cheyenne River Mission, S. D.; to be priest-in-charge of St. Andrew's Church, Cherry Creek, Cheyenne River Mission, S. D.

GRIFFITH, Rev. JOHN HAMMOND, who has been serving at St. Luke's Church, Norfolk, Va. (S.V.) during the absence of the rector, the Rev. D. W. Howard, D.D., will continue at St. Luke's as assistant. Address, 1040 Spotswood Ave., Norfolk.

HIGGINS, Rev. GEORGE V., deacon; has become canon of Calvary Cathedral, Sioux Falls, with oversight of St. Peter's Mission, Sioux Falls, S. D.

JOHNSON, Rev. WILLIAM O., formerly rector of St. Paul's Church, Monongahela, Pa. (P.); to be assistant at St. Paul's Church, Milwaukee.

JUNKER, Ven. VALENTINE, archdeacon of rural work in South Dakota; to be acting rector of Trinity Church, Watertown, S. D.

KIRKUS, Rev. FREDERICK M., rector emeritus of Trinity parish, Wilmington, Del.; to be chaplain for one year of the American Church of the Ascension, Munich, Germany. Address, Salvator Platz 1, Munich.

LIER, Rev. EARLE G., assistant at Church of the Incarnation, New York City; to be rector of Christ Church, Tarrytown, N. Y.

THOMAS, Rev. CLARENCE A., formerly rector of Grace Church, Pittsburgh; to be priest-in-charge of St. Thomas' Mission, Barnesboro, Pa. (P.) Address, 1901 Lovell Ave., Barnesboro.

WARNECKE, Rev. FREDERICK J., formerly rector of Luray parish, Luray, Va.; to be rector of St. Clement's Church, Hawthorne, N. J. (N.Y.) Address, 68 Maitland Ave., Hawthorne. January 1, 1932.

WHITE PLUME, Rev. JOSEPH, priest-in-charge of Holy Spirit Mission, Standing Rock Mission, S. D.; to be priest-in-charge of Emmanuel Church, White Horse, Cheyenne River Mission, S. D. Address, Cheyenne Agency, S. D.

TEMPORARY APPOINTMENT

CASH, Rev. A. E., who has recently become rector of St. John's Church, Deadwood, S. D.; also to have temporary charge of the churches at Spearfish, Belle Fourche, and Newell, S. D. Address, Deadwood, S. D.

NEW ADDRESS

REESE, Rev. CHARLES L. W., retired priest of diocese of Mississippi, formerly Woodville, Miss.; P. O. Box 2134, Phoenix, Ariz.

ORDINATIONS

DEACON

MINNESOTA—On Tuesday, November 24th, at All Saints' Church, Northfield, the Bishop of the diocese, the Rt. Rev. F. A. McElwain, D.D., ordained **VESPER OTTOMER WARD** to the diaconate. The candidate was presented by the Rev. P. E. Osgood, D.D., rector of St. Mark's Church, Minneapolis, and the Bishop preached the sermon. Bishop Keeler and a number of other clergy took part in the service.

The Rev. Mr. Ward is minister in charge of All Saints', and chaplain to the Episcopal students at Carleton College.

DEACONS AND PRIESTS

WASHINGTON—Two deacons and two priests were ordained on St. Andrew's Day by the Rt. Rev. James E. Freeman, D.D., Bishop of the diocese, in Washington Cathedral. The deacons: **DAVID C. CLARK**, a senior at Virginia Theological Seminary, with address at Alexandria, was presented by the Rev. C. T. Warner; and **J. ALVIN MAYO**, who is to be priest-in-charge of colored missions in southern Maryland with address at Aquasco, was presented by the Rev. Thomas J. Brown.

The priests: the Rev. **GEORGE G. SHILLING**,

who is to be rector of Addison parish, Seat Pleasant, Md., with address at Seat Pleasant, was presented by the Rev. Joseph Fletcher, canon of the Cathedral; and the Rev. **JAMES TRIMBLE MARSHALL, JR.**, who is to be rector of Epiphany parish, Forestville, Md., was presented by the Rev. Noble C. Powell. Bishop Rhinelander preached the sermon.

RHODE ISLAND—On St. Andrew's Day, November 30th, the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, ordained the Rev. **THADDEUS JEROME HAYDEN, JR.**, to the priesthood and **DUNCAN FRASER** to the diaconate in St. Stephen's Church, Providence. The rector, the Rev. Charles Townsend, presented both candidates. Dr. Arthur M. Aucock, D.D., rector of All Saints' Church, preached the sermon; the Rev. John A. Gardner, rector of St. Mary's Church, East Providence, read the litany; Mr. Fraser the gospel; the Rev. Casius H. Hunt the epistle.

Mr. Hayden for the last four years has been teaching in the East Providence high school, at the same time continuing his studies for the ministry. He is at present serving the Church of the Epiphany in this city and the Church of the Resurrection, a mission, at Norwood.

Mr. Fraser is a resident of Johnstown, N. Y., a graduate of Brown, and for one year a student at Oxford. While in this city, both candidates were communicants of St. Stephen's Church.

PRIESTS

MARYLAND—On November 20th in St. Stephen's Church, Severn parish, Anne Arundel county, the Rev. **JOSEPH GILLESPIE ARMSTRONG, III.**, was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Edward Trail Helfenstein, D.D. The candidate was presented by the Rev. Harold N. Arrowsmith, and the Rev. Frederic S. Fleming, D.D., preached. Mr. Armstrong is to be rector of Severn parish with address at Waterbury.

In St. Luke's Church, Adamstown, Frederick county, **WILLIAM OWINGS STONE** was advanced to the priesthood by Bishop Helfenstein on November 24th. The Rev. Arthur G. W. Pfaffko was presenter, and the Rev. Douglas Hooff preached. Mr. Stone is to be rector of St. Paul's parish with address at Adamstown.

DIED

BURRELL—FREDERICK H., Jr., aged 28 years, son of the Rev. F. H. BURRELL, retired, died November 15, 1931, at Michael Reese Hospital, Chicago.

CHASE—Entered into paradise, **ORLANDO CHASE** at the age of 86, Sunday, November 22d, at Watertown, N. Y.

TUCKER—On the Feast of All Saints', at Tarpon Springs, Fla., **VIRGINIA HERNANDEZ TUCKER**, widow of James Felix TUCKER, died at the age of 87. She was one of the founders of the Church of the Holy Spirit, Safety Harbor.

MEMORIAL

Karl Schwartz

In ever loving and grateful memory of **KARL SCHWARTZ**, priest and doctor, who departed this life in the grace of the Lord, December 3, 1924.

"Of your charity pray for the repose of his soul."

NEWS IN BRIEF

MASSACHUSETTS—In memory of Mrs. Marion Townsend Burton, Everett, a silver chalice has been given by her husband, Albert J. Burton, and a silver paten by her sister, Mrs. Clara Flower Reed, to Grace Church, and are to be dedicated December 6th by the rector, the Rev. William H. Pettus. Mrs. Burton was an active member of the Altar Guild, Woman's Auxiliary, and parish aid chapter.

WESTERN NEW YORK—The Rev. Leslie S. Chard, rector of St. John's Church, Dunkirk, recently blessed and dedicated a new processional cross of brass and silver at the mid-day Eucharist. The cross is the gift in memory of J. West, Jr.—Western New York took part in the tenth anniversary of the consecration of the Rt. Rev. John C. Ward, D.D., which was held in the Masonic Temple in Erie recently. Bishop Ward is a native son of the diocese where he spent his entire ministry as deacon and priest.—The Rt. Rev. David Lincoln Ferris, D.D., Bishop of the diocese, recently entertained the clergy of Rochester and their wives at the Century Club. This has become an annual event.

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VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

APPEAL

FORMER COLLEGE PROFESSOR READY for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of LIVING CHURCH, Milwaukee, Wis.

NOTICE

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MISCELLANEOUS

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OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, Urbanna, Virginia. Two lbs. each, \$1.00; 15 cts. postage, money with order. Reference: Bank of Middlesex, Urbanna, Va. Address, MRS. ALFRED C. PALMER, Urbanna, Va.

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RETREATS

QUIET AFTERNOON FOR WOMEN (STUDENTS and business women), at the Church of St. Mary the Virgin, New York City, Saturday, December 12. Conductor: the Rev. Spence Burton, Superior, S.S.J.E. Time-table: Meditations, 3, 5, and 8. A supper will be served. Address, the SISTER IN CHARGE, Mission House, 133 West 46th St., New York City.

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Thursday, December 10, 1931. Conductor: the Rev. Spence Burton, Superior, S.S.J.E., Boston, Mass. Retreat begins with Mass at 8 o'clock, and ends at 4:30 P.M. Those wishing to attend will please: notify the SISTER-IN-CHARGE.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HEMLock 0454
REV. K. A. VIAL, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
11:00 A.M. Solemn Mass and Sermon.
8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDEE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs., and Holy Days.

New Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.; Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays, 5:00-6:00 and 7:30 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

CHURCH SERVICES—Continued

New York

Cathedral of St. John the Divine,
New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer,
(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noontime Services Daily (except Saturday),
12:20.

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers and Benediction (Rector), 8.
Week-day Masses, 7, 8 and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7
to 8; Saturdays, 3 to 5, and 8 to 9.
CONCEPTION BLESSED VIRGIN MARY
Patronal Festival, Tuesday, December 8th.
High Mass and Sermon, 11. Preacher: Rev.
Caleb R. Stetson, D.D., Rector of Trinity parish,
New York.
Farjeon's St. Dominic Mass (Full Choir).

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at
10:00 A.M.

St. Mark's Church in-the-Bouwerie,
New York City

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, for Children at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matsins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

St. Mary's Church, Pittsburgh

362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Monday
and Thursday 9:30 A.M.
Confessions 4:00 P.M. to 6:00 P.M., and
7:00 P.M. to 8:00 P.M. Saturday.

CHURCH SERVICES—Continued

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J. Wil-
liams, every Sunday at 11:00 A.M., Mountain
Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church. Morning
service every Sunday (including monthly
celebration) at 11:00 A.M., Pacific Standard
Time.

KFPY, SPOKANE, WASHINGTON, 1340
kilocycles (223.9). Cathedral of St. John
the Evangelist. Evening service every Sunday
from 8:00 to 9:00 P.M., P. S. Time.

KGHF, PUEBLO, COLO., 1320 KILOCYCLES
(227.1). Church of the Ascension. Every
Sunday at 11 o'clock A.M., Mountain time, un-
til Easter.

KGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters), Grace Cath-
edral. Morning service first and third Sunday,
11:00 A.M., P. S. Time.

KIDO, BOISE, IDAHO, 1350 KILOCYCLES
(260.7). St. Michael's Cathedral. Vesper
Service every Sunday at 5 P.M. Mountain time.
Also daily Organ Recital from 6 to 6:30 P.M.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters), Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral, the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

WBRQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures by the Rev. Philip Davidson, rector of
St. James' Church, every Sunday at 4:00 P.M.,
C. S. Time.

W RVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILO-
cycles (384.4), Christ Church every Sun-
day, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

Columbia University Press, 2960 Broadway, New
York City.

The Prohibition Experiment in Finland. By
John H. Wuorinen. \$3.50.

T. Y. Crowell & Co., 393 Fourth Ave., New York
City.

*The International Court. The Purpose of the
Hague Tribunal.* By Edward Lindsey. \$3.75.

E. P. Dutton & Co., Inc., 618 Fifth Ave., New
York City.

Human Nature. By William Lyon Phelps.
\$1.00.

E. S. Gorham, Inc., 18 W. 45th St., New York
City.

Impressions and Opinions. An Autobiography.
By Rev. J. G. H. Barry, D.D. \$2.50.

Haynes, 2266 E. 38th St., Los Angeles, Calif.

The Truth About Marriage. By Walter Brown
Murray. \$2.00.

Geo. W. Jacobs & Co., 1726 Chestnut St., Phila-
delphia, Pa.

*Three Hundred Years of the Episcopal
Church in America.* By George Hodges,
Dean of the Episcopal Theological School,
Cambridge, Mass. \$1.00.

Ray Long & Richard R. Smith, Inc., 12 E. 41st
St., New York City.

The Clinic of a Cleric. By W. A. Cameron,
Minister of Yorkminster Church, Toronto.
\$2.00.

The Commonwealth Fund, Division of Publica-
tions, 41 E. 57th St., New York City.

Child Health and the Community. By Cour-
tenay Dinwiddie. \$1.00.

The Stratford Co., 289 Congress St., Boston, Mass.

Questions of the Day. By Rev. J. A. Ryan,
D.D., LL.D., Litt.D. \$3.00.

World Peace Foundation, 40 Mount Vernon St.,
Boston, Mass.

*The World Court, 1921-1931. A Handbook of
the Permanent Court of International
Justice.* By Manley O. Hudson. \$2.50.

CALENDAR

The National Council, Church Missions House,
281 Fourth Ave., New York City.

*The Churchman's Calendar of Daily Bible Read-
ings, Advent 1931 to Advent 1932.* 10 cts.
per copy; \$7.50 per hundred.

MUSIC

Society for Promoting Christian Knowledge,
Northumberland Ave., W. C. 2, London,
England.

Te Deum. The Ambrosian Melody, Solemn
Tone. With an Organ Accompaniment by
J. H. Arnold. 15 cts.

PAPER-COVERED BOOKS


The Abingdon Press, 150 Fifth Ave., New York
City.

The Abingdon Book of Christmas Carols. Se-
lected and Edited by Karl P. Harrington.
50 cts.

The Industrial Commission, Madison, Wis.

*Report of the Wisconsin Legislative Interim
Committee on Unemployment.* Submitted to
the Governor and the 1931 Special Session
of the Wisconsin Legislature.

INFORMATION BUREAU and BUYER'S SERVICE



This department will be glad to serve our
readers in connection with any contemplated
purchase of goods.

If you desire information in regard to var-
ious classes of merchandise for the church,
rectory, parish house, Church institution, or
homes, we shall be glad to have you take ad-
vantage of our special information service.
We will either put you in touch with such
manufacturers as can satisfactorily supply
your wants, by writing directly to them for
you and thus saving you time and money, or
we will advise you where such articles as you
desire may be obtained.

Write THE INFORMATION BUREAU, THE
LIVING CHURCH, 1801-1817 West Fond du Lac
Ave., Milwaukee, Wis.

Church Assembly, Though Most Needed In Time of Crisis, Moves to Adjourn

Benefices Measure Only Business On Docket — Ancient Buildings Beneath English Cathedral

The Living Church News Bureau
London, November 18, 1931

THE CHURCH ASSEMBLY IS TO HAVE A formal meeting at Westminster on November 16th when it will be moved from the chair that the session be adjourned. It is understood, however, that a strong protest will be made against the course that the standing committee has thought fit to adopt. On the ground of economy the standing committee decided a few weeks ago that the November meeting should be adjourned. It has no power, however, under standing orders, of itself to adjourn the Assembly, and accordingly members were advised that there would be a formal meeting to adjourn the House.

This course did not appeal to all the members, and several protests were addressed to the secretary, one argument being that the voice of the Church required more expression in times of national crisis, rather than less. The result was that a circular, together with a stamped postcard for reply, was sent out to members, who were asked to let the secretary know whether they wished the session to be adjourned or not. It was felt that this postcard vote was hardly fair, for members coming from a distance would have probably cancelled their rooms

and made other engagements, and could not vote otherwise than for the adjournment.

There are a few far-seeing members who are becoming alarmed at the lack of control the Assembly has over its own finances, and if this adjournment were to be taken as a precedent, that control might grow weaker and weaker.

The only legislative business on the agenda paper was the revision of the new Benefices (diocesan Board of Patronage) Measure, which was introduced at last session.

The report of the Committee on the Unsaliability of Advowsons was to have been moved, if ready, and the Bishop of Truro was to have proposed that the Convocations Committee appointed in 1925 be dissolved and a new committee appointed. A motion was also down for the appointment of a committee to prepare an amending measure to the Union of Benefices and Pluralities Measures in accordance with the proposals of the recent report of the Committee on Clerical Service.

EXCAVATIONS AT NORWICH REVEAL OLD STRUCTURES

The Dean of Norwich (Dr. D. H. S. Cranage), at a meeting of the Society of Antiquaries last Thursday, announced the discovery during recent excavations of buildings beneath Norwich Cathedral and preceding it in time. It had always been known, he said, that the founder of the

Cathedral, Herbert de Losinga, in 1096 built a chapel immediately east of the apsidal presbytery, but the chapel itself was pulled down about 1245, when Bishop Walter de Suffield built a much larger Lady chapel. This survived until Elizabethan times, and was then pulled down. The fine entering arches, decorated with the dogtooth ornament, were blocked up, and an ugly scar both inside and outside had been a prominent feature ever since.

Excavations in connection with building a new chapel have revealed an earlier and smaller apsidal building at a lower level.

The dean showed from much documentary evidence that ecclesiastical buildings might well have existed on the site before Herbert de Losinga came, but said that there were objections to stating definitely that the new discoveries indicated a Saxon chapel.

GEORGE PARSONS.

LINCOLN PARK, N. J., CHURCH TO HAVE PARISH HOUSE

LINCOLN PARK, N. J.—Ground was broken recently for the building of the new parish house of St. Andrew's Church, Lincoln Park, the Rev. John C. Moore, vicar. Cost is estimated at \$10,000. A good sized stage which can be converted into a church schoolroom, an auditorium, dressing rooms, and a kitchen are to be the main features of the parish house, which is to be a one story frame shingle building, of the same style of architecture as the church. The building contractor is Alfred A. Hansen of Lincoln Park, and the architect is Edward L. W. Wood of Englewood Cliffs.

A rectory and a new church are to be added later.

Books for Christmas

SCIENCE AND RELIGION

With foreword by MICHAEL PUPIN

"Every chapter is written by a man of eminence and sincerity, and the total effect of the book is inspiring."

—WILLIAM LYON PHELPS. \$1.75

A MODERN PILGRIMAGE

The Story of Donald Hankey

by Kenneth G. Budd

"More than a sermon in itself. It is a way of life found by one who dared to 'bet his life that there is a God.'"

—Christian Century. \$1.50

FOUNDERS OF GREAT RELIGIONS

by Millar Burrows

"Of all the recent books on the religions of the world this one will doubtless prove to be one of the most popular."

—Presbyterian Advance. \$2.00

GREATNESS PASSING BY

Stories to Tell Children

by Hulda Niebuhr

"A splendid collection of twenty-four significant stories which reveal greatness in personality."

—Religious Book Club Bulletin. \$1.50

at your bookstore

"In the best sense a message for the times."
—Dean Luther A. Weigle

JESUS CAME PREACHING

Christian Preaching in the New Age

by George A. Buttrick

author of "The Parables of Jesus"



"Dr. Buttrick's seizure of the significant forces and trends in present-day life, his keen fresh insights into the personality of Jesus and the Christian gospel, will rank with the classic treatments of preaching."—HALFORD E. LUCOCK, Yale Divinity School.

239 pages. \$2.50
(A Religious Book Club Selection)

ON BEING ALIVE

by Walter Russell Bowie

author of "The Master"

Practical pathways to that fulness of life which makes for happiness, a book that will open the reader's eyes and act as a trustworthy guide to a new life.

\$2.00

PORTRAIT OF A CARPENTER

by Winifred Kirkland

author of "The Great Conjecture"

A study of the "unknown years" of Christ's life.

"Must be upon the shelf of every one who would really understand Christ and his message."

—The Presbyterian Advance. \$2.00

Books for Christmas

HISTORY OF PALESTINE AND SYRIA

by A. T. Olmstead

Author of "History of Assyria," etc.

The authoritative work on the Biblical lands from the dawn of time to the Macedonian conquest. Illustrated. \$7.50

THE JUNGLE OF THE MIND

by Edgar James Swift

Throws a spotlight into the blind alleys of credulity thoughtful people wish to avoid.

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"Makes the ordinary run of fiction seem thin and tepid."—Chicago News.

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CHARLES SCRIBNER'S SONS - NEW YORK

National Day of Prayer to Be Observed By "All Christian People in Canada"

All Churches Vote Favorably On
Suggestion of Archbishop Worrell—Miscellaneous News

The Living Church News Bureau
Toronto, November 23, 1931]

FOLLOWING UP THE APPOINTMENT BY the House of Bishops of the first Wednesday in Advent, December 2d, as the Day of Prayer and Penitence, and at the request of the Archbishop of Nova Scotia, the Most Rev. C. L. Worrell, D.D., as Primate of the Church of England in Canada, the Primate, the Moderator of the United Church, the Moderator of the Presbyterian Church, the chairman of the Baptist Conventions, and the commissioner of the Salvation Army have united in issuing "a call to all Christian people in Canada" to observe December 2d, as a National Day of Prayer.

APPOINTMENT TO THE CONSULTATION COMMITTEE OF THE LAMBETH CONFERENCE

The Archbishop of Canterbury has asked the Primate and the Bishop of Ottawa to become members of the Consultation Committee of the Lambeth Conference.

CHURCH CAMP WORK IN NORTHERN ONTARIO

Acting together, the Council for Social Service and the Missionary Society with the approval of the Bishops concerned, the Bishop of Ottawa, the Bishop of Algoma, and the Bishop of Keewatin, have appointed Captains Bewley, Ticehurst, and Alp to represent the Church in religious and social work among the 16,000 men employed by the provincial government of Ontario in the unemployment relief camps in Northern Ontario along the route of the Trans-Canada Highway from Pem, broke to North Bay (diocese of Ottawa) and from Schreiber to the Manitoba boundary, (dioceses of Algoma and Keewatin). The camps are about four miles apart and these workers of the Church will live in the camps with the men, and move from camp to camp within their territory. Their board is being given by the provincial government.

THE CHURCH'S RULE REGARDING MARRIAGE

The Bishop of Algoma has written to remind his clergy that it is the rule of our Church that weddings shall be solemnized within the church building itself, and not in parsonages or other private houses. This rule should be departed from only in cases of real necessity. The parish priest must, of course, be the judge of what constitutes necessity because he knows all the circumstances, but he should not be too easily persuaded by specious arguments; for in these days when the Church's marriage law is openly flouted and divorces are so common, we must do all we can to emphasize the solemnity of this sacred ordinance, and this we can do by investing the service with the reverence and awe which God's holy house should inspire. In this diocese these considerations are strengthened by the fact that the Synod at its session in 1926 called upon all clergy and laity to render obedience to the paragraph in the Constitution and Canons of the diocese which states that "the rule of the Church is that baptisms, marriages, and funerals be solemnized in the church."

MISCELLANEOUS NEWS

The sad news has come to hand that the little Eskimo boy named Ben Ell, who spent a winter at Lakefield School, Peterborough, Ont., went off with another Eskimo boy to hunt ptarmigan on October 8th, and has been missing since then. Although diligent search had been made by the missionary and the other white men and the Eskimo, the boys had not been found, and it is anticipated that they fell through the ice while crossing one of the frozen lakes.

Mrs. H. P. Plumptre, wife of Canon Plumptre, rector of St. James' Cathedral, Toronto, has been presented the Cross of Merit by the Japanese Red Cross in recognition of her services.

The Rev. D. P. Watney, B.A., has been appointed to the staff of the Anglican Theological College, Vancouver. For the past two years he has enjoyed the post-graduate scholarship of the college at Selwyn College, Cambridge, where he took his degree with honors, specializing in philosophy of religion.

The Lord Bishop of Newfoundland has recently filled the two vacancies in the Cathedral Chapter caused by the resignations of Canon Bayley and Canon Feild by appointing the Rev. A. H. Howitt to the stall of St. Aidan, and the Rev. A. B. S. Stirling, rural dean of Avalon, to the stall of St. Augustine. The installation of the two new canons will take place on the first Sunday in Advent, November 29th, at the Cathedral.

Canon Howitt, who was formerly rector of St. Thomas' Church, St. Catharines, Ontario, and canon of Christ Church Cathedral, Hamilton, has recently returned home after spending the summer in the Mediterranean.

The Rev. F. H. Wilkinson, M.A., has been appointed rector of Christ Church Cathedral, Vancouver, in succession to the Rev. R. J. Renison, D.D., who will be consecrated Bishop of Athabasca in January. Four years ago Mr. Wilkinson was appointed rector of St. Stephen's, Calgary.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1. for the dying; 2. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

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Price 50 cents

HOLY CROSS PRESS

West Park, N. Y.

New York Cathedral Organist Retires On Pension; Successor Is Appointed

Dr. Farrow Fills Place For Twenty Years — Patriotic Societies Hold Annual Thanksgiving Service

The Living Church News Bureau
New York, November 28, 1931

BY REASON OF CONTINUED ILLNESS, DR. Miles Farrow, for over twenty years organist at the Cathedral of St. John the Divine, is to retire on a pension, and his place is to be filled by Norman Coke-Jephcott. Mr. Coke-Jephcott, who is but 38 years of age, has made a remarkable record in his brief service at the organ. A native of Coventry, he received his musical training in England at the Royal College of Organists. Since coming to America in 1911 he has served as organist at Holy Cross Church, Kingston; at the Church of the Messiah, Rhinebeck; and during the past nine years at Grace Church, Utica. Dean Gates has expressed himself as highly gratified at the decision of the trustees, and believes that Mr. Coke-Jephcott will ably continue the high standards of the Cathedral music, created and maintained so successfully by Dr. Farrow.

NOTABLE GIFT OF ROSE WINDOW (See picture on page 148)

In memory of his parents, William and Sarah A. Woodward, and of his uncle, James T. Woodward, the great rose window for the west front of the Cathedral, described elsewhere in this issue, has been given by William Woodward of this city, a communicant of St. Thomas' Church.

BISHOP MANNING ADDRESSES CLERICAL UNION

At its November meeting held last Tuesday at St. Ignatius' Church in West 87th street, Bishop Manning was the guest of honor of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles. The Bishop's address, which was enthusiastically received, was a plea to Churchmen to be loyal to their own formularies and so make the service of our communion most effective. He declared that the Church member who uses the Book of Common Prayer, understands it, and applies it to his own life is the one who can be described as a Catholic Churchman.

THANKSGIVING SERVICE OF PATRIOTIC SOCIETIES (See picture on cover)

Representatives of twenty-three local patriotic societies, together with friends and other visitors filled the Cathedral last Sunday afternoon for their annual Thanksgiving service. In welcoming them, Bishop Manning stated that the service was an evidence of the relation in which the Cathedral stands to the whole life of the city, both civic and religious. Also, the Bishop paid a tribute to the preacher of the occasion, the Rev. Dr. Samuel Trexler, the first American Lutheran ever to speak at St. John's, and declared his deep respect for the firmness of conviction and steadfastness of faith of the great Lutheran communion.

IN MEMORY OF GEORGE ZABRISKIE

The hall of Calvary House of Calvary Church was filled last Monday afternoon when a group of distinguished Churchmen met to pay tribute to the memory of George Zabriskie who died on October

4th. Bishop Manning, who presided, spoke of his relationship with Mr. Zabriskie during the past thirty years as a fellow-worker in many Church activities and as chancellor of the diocese; the Rev. Samuel Shoemaker paid a rector's tribute; Judge Hand of the Court of Appeals read an able paper, describing Mr. Zabriskie as a brother in the legal profession; Stephen Baker spoke from the viewpoint of a banker and business man; and the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., concluded the expressions with mention of Mr. Zabriskie's influence in the wider sphere of membership on the World Committee on Faith and Order. No note of sadness was introduced by any speaker; rather, it was an expression of thanksgiving for a life of marked spirituality, the influence of which had been felt to unusual extent in his parish, in the Church at large, in his profession, and among his business associates.

In his tribute to Mr. Zabriskie, Bishop Manning said in part:

"During my years as rector of Trinity Church I found him often a most wise and helpful counsellor, and on my consecration as Bishop I had his great help as chancellor of the diocese in which office his services were beyond estimate.

"No one could ever doubt the sincerity of his faith in Christ as Saviour, Lord, and God, nor his loyalty and love for the Church of his baptism, the Church which holds up on the one hand the Open Bible and on the other the Historic Ministry, the Church which holds the Catholic faith as declared in the Apostles' and Nicene Creeds and in the Book of Common Prayer whose principles he believed with his whole mind and soul."

A message was received from the Archbishop of Nova Scotia and Primate of All Canada expressing his sympathy in the loss to the diocese of so great a layman.

LANTERN SLIDE LECTURES ON THE CATHEDRAL

The Laymen's Club of the Cathedral announces that it is prepared to bring to parishes of the diocese an illustrated description of New York Cathedral. A speaker will be provided who has about one hundred lantern slides on the subject. Where a parochial society takes advantage of this opportunity the religious



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Rectors and Superintendents—please pardon a little digression from the subject of gift books—early attention in ordering Christmas supplies for the Church will relieve that last-minute upset caused by delay. A little later on, your time and attention will be completely taken up with other matters and you cannot afford to neglect the details that are so important in the long run.

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Lovers of good fiction will enjoy "Susan Spray" (\$2.50), a new novel by Sheila Kaye-Smith. It is a story of rural English life and religion and is also a Book-of-the-Month Club selection. "It engrosses one with its strange glamour, and haunts us long after we have laid the book aside."—Charles Hanson Towne.

Persons who are charitably disposed often at Christmas take the opportunity to provide some form of new equipment for the Church. Churches, like individuals, are always in need of something. A gift of enduring worth is a Lectern Bible, or The American Missal, or a Chancel Prayer Book, Hymnal, or Altar Service—all to be had in modest bindings as well as the most elaborate and expensive. What about Prayer Books and Hymnals for the pews, or strongly bound Buckram Hymnals for the choir?

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and artistic significance of our great Cathedral will be brought to people in a way that will appeal to most. The slides will be shown at All Saints', Henry street, at Evensong on St. John's Day, December 27th. F. A. MacCluer, president of the club, with address at 316 West 79th street, is in charge of this project.

ITEMS

The Rev. J. Brett Langstaff will be instituted as rector of St. Edmund's Church, East 177th street, tomorrow morning by the Bishop of the diocese.

Seven retreats for women are listed on a leaflet issued by the Church of St. Mary the Virgin. These cover the period from December 1st to next May, and are to be conducted by Bishop Smith of Algoma, the Rev. Dr. Oliver, and members of the Cowley Order. Copies of the schedule may be obtained by writing to the church at 139 West 46th street.

The social service commission of the diocese has sent out booklets of slips to be handed to those who appeal on the streets for aid. The slips refer the bearer to the registration bureau at South Ferry. Giving money to street applicants is poor policy and is being vigorously discouraged in New York this winter. At any rate, the critical time for us is here with the coming of the first cold weather, bringing greatly increased suffering and hopelessness to thousands in our midst.

The New York State Commission for the Blind announces that December 8th has been designated as "Episcopal Day" at its annual sale to be held this year in the Empire State building.

On Thanksgiving Day the staff of the Episcopal City Mission Society gave food in the size of dinners or in lesser form to 11,000 people.

The faithful services of another sexton are held in honored remembrance. The Church of the Holy Trinity of St. James' parish has raised by popular subscription the sum of \$7,500 to endow a bed in St. Luke's Hospital in memory of Adam Bickler, for 27 years sexton of the church.

On Thanksgiving Day at the Church of St. Mary the Virgin, the rector, the Rev. Dr. Granville Williams, S.S.J.E., blessed a number of memorials. These included the shrine of Our Lady, the shrine of the Sacred Heart, a tablet to the memory of Haley Fiske, communion rails in the mortuary chapel, a mural painting in memory of Ursula Dunham Marshall, missals for the four altars, and a collection of ancient processional crucifixes which were given by F. Saxham E. Drury.

HARRISON ROCKWELL.

ONE YOUNGSTER in the Church school of the Cathedral in Manila grasped the idea of the Birthday Thank Offering so strongly that she brought an offering from her father for that purpose. The Cathedral hopes she may yet bring the father himself.

BISHOP PERRY PREACHES OVER RADIO DECEMBER 6TH

NEW YORK—Eminent clergymen of seven religious denominations will speak in the Church of the Air periods over a nationwide hookup of the Columbia Broadcasting System during the month of December.

On Sunday, December 6th, the religious broadcast will be in the charge of the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church.

Bishop Perry's broadcast will begin at 10 A.M., Eastern Standard Time, and will originate at Station WEAN, in Providence, R. I. The broadcast will be in the nature of an abbreviated Church service, and the Bishop will be assisted by the Very Rev. Francis J. M. Cotter, dean of the Cathedral of St. John, in Providence. The music of the period will be furnished by a mixed choir from the St. Dunstan College of Music, also in Providence.

The subject of Bishop Perry's sermon will be An Advent Message.

RURAL CHURCH WORK IN DIOCESE OF ERIE

NORTH GIRARD, PA.—The annual harvest festival service at Grace Church, North Girard, the Rev. Kenneth R. Waldron, rector, was held on November 22d, with the Ven. Harrison W. Foreman, archdeacon, taking part and Brother Walter, S.B.B., as preacher. Four large truck loads were received for St. Barnabas' House by the Lake, North East, including 30 bushels of apples, 110 bushels of potatoes, 15 bushels of carrots, 15 bushels of cabbages, and 750 cans of fruit put up by the ladies of the missions at North Girard and Fairview in their homes. This is an illustration of the good which may be accomplished in rural Church work.



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NEW YORK, N. Y.

John D. Allen Is Reëlected President of Federated Church Clubs at Philadelphia

Springfield, Ill., to Be Next Convention City — St. Clement's, Philadelphia, Festival

The Living Church News Bureau
Philadelphia, November 28, 1931

ENDORSEMENT OF THE PROPOSED NEW laymen's organization for the Church, and reëlection of John D. Allen, Chicago, as president for another year featured the thirtieth conference of the National Federation of Church Clubs, in Philadelphia, November 20th and 21st. Only once before in the thirty-eight years of the Federation has a president been reëlected.

Discussions of the conference centered on the proposal to establish a new laymen's organization, similar to the Woman's Auxiliary. A commission to investigate the advisability of such and proceed to set up the organization, if deemed proper, was provided by the recent General Convention in Denver. Warren Kearny of New Orleans represented the commission in the discussions before the conference.

A wide divergence of opinion was voiced over the plan. A number of those present felt that such a new organization would endanger the future and activity of existing Church clubs and also the Brotherhood of St. Andrew. In this connection, it was pointed out as inevitable that whatever form the new organization should take, it would necessarily draw heavily both on the Church Clubs and the Brotherhood for its leadership. Oliver Gildersleeve of the Connecticut Church Club, and Franklin J. Spencer, Springfield, Ill., were among those who voiced these opinions.

Mr. Kearny, in answer to these contentions, declared the commission does not have in mind any weakening of existing work among the laity and contended that the new organization would strengthen rather than weaken the present activities. He said that definite plans as to the exact form the new organization will take have not been worked out but indicated that such plans will probably be announced within the next two or three months.

Mr. Allen has been appointed a member of the joint commission on the plan and in such capacity will be in a position to represent the Federation in the deliberations.

Upon the urgent request of Mr. Kearny, the conference adopted resolutions which he submitted reiterating expressions voiced at the last two conferences (favoring the proposed new order), and empowering the executive committee of the Federation to represent the organization in any deliberations on the new plan. A closer coöperation between the bishops of the several dioceses and Church Clubs, to the end that the clubs may carry on even more work bearing directly upon the interests of the diocese, was urged by the conference.

Officers of the Federation for the coming year are: President, John D. Allen, Chicago; Vice-presidents, E. Osborne Coates, Philadelphia; R. J. Robbins, Cleveland; O. J. Seymour, Long Island. Secretary-treasurer, Joseph E. Boyle, Chicago.

Springfield, Ill., was selected as the place for the 1932 Convention on invitation of the Church Club of that diocese. Headquarters

of the Federation will continue at 664 Rush street, Chicago.

ST. CLEMENT'S PATRONAL FESTIVAL

St. Clement's Church, Philadelphia, held its patronal festival through the week beginning November 22d and ending November 30th. Many notable speakers were on the program. All collections taken up are to be used for the general expenses of the parish.

IMPROVEMENTS AT ST. JAMES', KINGSESSING

St. James' Church, Kingessing, was one of the churches which recently took advantage of the Lloyd Committee on Unemployment Relief in having a half mile of concrete sidewalk laid. Another improvement was the erecting of a retaining wall bordering the churchyard, and extending along 68th and 69th streets and Paschall avenue, as well as old English walks facing the rectory and laid with bricks from the pavements. A double garage of Chestnut Hill stone was also erected, facing 69th street, one side of which will be used as a tool house for the churchyard.

As a token of appreciation to the rector, the Rev. William H. Roberts, a committee of the vestry recently presented him with a Chevrolet car, in which he and his family took a short vacation.

NEW WORK AT EPISCOPAL HOSPITAL

About a year ago, the Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitmarsh, who directs the management of the Harrison Home of the Episcopal Hospital, saw the need of some kind of occupational therapy among the patients, and with the aid of the Bishop's committee, of which Mrs. John A. Brown is president, a new department was opened. The superintendent of the hospital, Charles A. Gill, furnished a large light room for a workshop, in which nearly all of the ninety men and women in the Home are brought in for instruction and work each day. This new work has entirely changed the outlook on life for many patients, and in addition has hastened the recovery of some who had been considered incurable.

BISHOP OF TOHOKU SPEAKS HERE

The Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku, addressed the Foreign Committee of the Woman's Auxiliary at the Church House on Wednesday, November 18th. Bishop Binsted was chaplain of the American Congregation and St. Luke's International Hospital in Tokyo for ten years.

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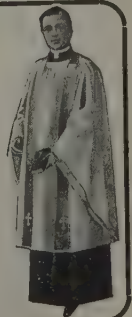
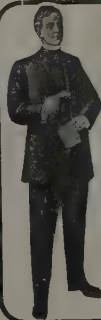
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Long Island Correspondent Visualizes an Overpaid Quota for the Diocese in 1932

Received Honorable Mention For
1931 — Clergyman in Silk Mills
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The Living Church News Bureau
Brooklyn, November 25, 1931

THE LISTS OF PAROCHIAL QUOTAS FOR 1932 were published in this diocese recently. A study of the lists is interesting, and offers significant contrasts to those whose memory goes back of recent years. The total amount apportioned, for general and diocesan purposes, is \$207,296. Nine parishes are apportioned a quota in excess of \$5,000, the nine being as follows: St. John's, Lattingtown, \$16,153; the Cathedral, Garden City, \$15,000; Grace, Brooklyn Heights, \$8,280; St. Paul's, Flatbush, \$8,000; St. George's, Flushing, \$8,000; St. Ann's, Brooklyn, \$6,248; Grace Church, Jamaica, \$6,000; Holy Trinity, Brooklyn, \$5,200; Trinity, Hewlett, \$5,000. It is significant that, of these nine parishes in the "highest brackets," only four, with a total of \$27,728, are in Brooklyn, while the five beyond Brooklyn total \$50,153. In the next group are forty-three parishes having quotas between \$1,000 and \$5,000. In the third group are 106 (out of a total of 176 congregations), whose quotas range from \$100 to \$1,000. And there are eighteen congregations whose quotas are less than \$100.

Fifty-two congregations are located in Brooklyn, and they are apportioned in all \$73,553. Eighty-four congregations are in Queens and Nassau archdeaconry, and their combined quota is \$116,477. In Suffolk there are forty congregations, and they are apportioned \$17,266.

As to whether these quotas are likely to be paid, one can only judge by past experience. The figures for 1931, of course, cannot be known until the year is over; but it can be said that, according to the diocesan journal, in the year 1930 ninety-eight of the congregations paid their quota in full, and many overpaid; there were but eight that paid nothing. The total quota of these eight was \$1,496, and a good deal more than that amount was covered by the overpayments just mentioned. From this it would seem likely that Long Island congregations will make a good record on their new 1932 apportionment of \$207,296.

THE "TINIEST SANCTUARY"

St. Thomas' Chapel in the Church of the Redeemer, Brooklyn, which the rector, the Rev. Thomas J. Lacey, Ph.D., calls the "tiniest chapel in the world," has been further beautified with a memorial marble foot pace, of Pyrenees marble, ornamented with two mosaic insets and inscribed with twenty-eight names. The little chapel was made just after the war as a peace memorial. The space was formerly a secondary porch to the church, and the altar is erected against the door that formerly opened into the narthex. The top step of those that led up to the door is now the foot pace of the altar. The door to the chapel, which was formerly the outer door of the porch, is never closed. The little chapel is now enriched with a number of memorial gifts, and attracts a good deal of attention from visitors. The rector believes it is much used as a place of private prayer.

NEW PULPIT AT ST. MARK'S

A new pulpit in the Church of St. Mark's, Eastern Parkway, Brooklyn, was dedicated by the Rt. Rev. J. I. Blair Larned, D.D., Bishop Suffragan of this diocese, on the occasion of his visit last Sunday. It was given by Mrs. Thomas Fee in memory of her husband and of their daughter, Gladys Jane.

CHARGES DISMISSED

About three months ago many people read with surprise that a clergyman of this diocese and a lay officer of the diocese had been arrested, along with forty-four others, some of them quite prominent men, for their activities in Paterson, N. J., in connection with a strike among silk mill workers there. The news of the arrest of an Episcopal clergyman was apparently important news, for it was rather lavishly displayed in some of the dailies. Recently, one might have noticed, if one looked carefully, mention in some of those papers of the fact that the case against these gentlemen was dismissed when it came to court, the judge declaring that no evidence was offered that they had disturbed the peace. This notice, however, was without prominence of large heads. Apparently the dismissal of charges against an Episcopal clergyman is not news; perhaps because it is to be taken for granted?

CHAS. HENRY WEBB.

CONSECRATE CHURCH AT WHITE SULPHUR SPRINGS, W. VA.

WHITE SULPHUR SPRINGS, W. VA.—Nestling amid ancient oaks which might easily have given shelter to the early pioneers of the region, the new Church of St. Thomas was consecrated recently by the Rt. Rev. William Loyall Gravatt, D.D., Bishop of the diocese, assisted by his Coadjutor, the Rt. Rev. Robert E. Strider, D.D., and the Rt. Rev. F. D. Goodwin, Coadjutor of Virginia. The new church takes the place of the building erected during the episcopate of Bishop Peterkin, first Bishop of West Virginia, somewhere about 1880. As early as 1847 Bishop John Johns of Virginia and Bishop Otey of Tennessee conducted worship in this locality.

In the year 1858 Church services were held in the ballroom of the old White. Since 1913, through the generosity and kindness of the management of the White Sulphur Springs, Inc., a resident clergyman has been maintained in the parish to care for the spiritual needs of visitors to what is now an all-year-round resort. Things of historic value find their place in the new building, thus linking together the present with the years that are gone. The Rev. B. R. Roller is rector of the parish.

PROVINCE OF THE PACIFIC FORMS PUBLICITY DEPARTMENT

SAN FRANCISCO—At the last synod of the Province of the Pacific a department of publicity was organized, the members being: the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona; the Rev. Alfred Lockwood of Portland, Ore.; the provincial treasurer, Frederic M. Lee, who is also chairman of the new department. The initial effort of the organization has been confined to a monthly typewritten news sheet.

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During good times or bad, the average American home manages to approach the Yuletide season with joyous anticipation. And the sympathetic urge to help those who are less fortunate, is, always, a national characteristic.

But today . . . the need for "having a heart" is more tragic, more urgent, more terrifyingly necessary, than ever in the world's history. American children and children of many nations, are STARVING. As the facts accumulate, this situation might well cause us to shudder with horror . . . "Starving Children" . . . not a pleasant thought!

What a beautiful thing it will be for YOU, this Yuletide, to give, if but modestly, to these tiny sufferers to whom even a crust of dry bread will come as a blessing. "GOLDEN RULE WEEK" is a constructive opportunity in this direction. The long arm of its vast charity reaches out and finds these hungry youngsters . . . feeds them. You will do YOUR share, we know.

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"GOLDEN RULE WEEK"

DECEMBER
13-20

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NAME

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DECEMBER
13-20

THIS SPACE IS CONTRIBUTED BY
THE LIVING CHURCH

Young Men of Chicago to Be Guests Of Diocesan Conference at Joliet

Meeting Held Under Auspices of
Brotherhood of St. Andrew—
Thomas Edison Honored

The Living Church News Bureau
Chicago, November 28, 1931

YOUNG MEN FROM ALL PARISHES AND missions in the diocese of Chicago have been invited to participate in a diocesan conference to be held at Christ Church, Joliet, December 4th, 5th, and 6th, under auspices of the Brotherhood of St. Andrew. Personality will be the central theme of the conference, according to plans announced by George C. Kubitz, executive secretary of the Brotherhood.

Bishop Stewart will attend the conference on Saturday, December 5th, and speak to the young men. He has given his endorsement to the plan and urged clergy to send their youth. Dr. Norman O. Richardson, well known leader in Boy Scout activities and former professor at Northwestern University, will be one of the leaders. Others include Charles H. Kingman, Ottawa, superintendent of the Ottawa high school; William F. Pelham and Courtenay Barber, both Brotherhood leaders; the Rev. George W. Ridgway of River Forest.

The conference will open Friday night, December 4th, and conclude after dinner on Sunday, December 6th. The Rev. T. DeWitt Tanner, rector of Christ Church, will arrange for hospitality, except meals, in Church homes of Joliet.

RECTOR FOR THIRTY-THREE YEARS

One of the longest rectorships in Chicago is that of the Rev. H. L. Cawthorne of St. Luke's Church, who last week completed his thirty-third year in that parish.

The occasion recalled many interesting incidents which Mr. Cawthorne has experienced during his long service on the west side. Particularly did he recall that when he went to St. Luke's, a "For Sale" sign appeared on the front of the building. Bishop McLaren had determined to sell the property to pay the debts. Also it recalled the fact that Mr. Cawthorne rode up and down Chicago on a bicycle to solicit funds which made it possible to eliminate the debt. He was once called the "bicycling parson" and not until a comparatively few years ago did he cast aside the faithful "bike" in favor of an automobile.

TRIBUTE TO THOMAS A. EDISON

Two apple trees were dedicated in the Garden of Memory of St. Stephen's Church, Chicago, on Thanksgiving Day, one in memory of Thomas A. Edison; the other, of Johnny Appleseed, who planted apple trees over the middle west. The dedication took place at the conclusion of a joint Thanksgiving service held by the congregations of St. Stephen's and the Avondale Presbyterian Church. Also 100 bulbs were planted, each member of the congregation taking part.

The Rev. Harry E. Porter, pastor of the Presbyterian church, preached the sermon. The Rev. Irwin St. John Tucker is pastor of St. Stephen's.

NEWS NOTES

The Rev. Holland L. Church, who was injured in an automobile accident early in October, left the hospital this week.

The rectory of St. Andrew's Church, Farm Ridge, where the Rev. Benjamin E. Chapman

recently took charge, has been remodelled at a cost of \$2,000.

Announcement has been received of the birth of a daughter to the Rev. and Mrs. H. H. Heard, formerly of Farm Ridge, now of Gallup, N. M.

The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Hyde Park, and John D. Allen, president of the Federation of Church Clubs, will be speakers at the monthly meeting of the Catholic Club of Chicago at St. Barnabas' Church, December 7th.

Bishop Stewart assisted in the dedication of the Oakdale State Reformatory for Women, at Dwight, Ill., last week. Governor L. L. Emerson dedicated the new administration building.

The Rev. Cyril Hudson, M.A., of St. Albans, England, comes to Chicago next week and will deliver the sixteenth Hale sermon at the Western Theological Seminary on Tuesday, December 8th. He will preach at Evensong at St. Luke's, Evanston, December 6th, and speak to the Clergy's Round Table on December 7th.

Historic old St. Peter's Church, Grand Detour, is undergoing much needed improvements. A heating plant has been installed and for the first time in many years the services will be continued throughout the year, instead of merely in the summer as heretofore. The Rev. Albert B. Whitcombe is priest in charge.

The Confraternity of the Blessed Sacrament (American Branch)

Objects: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special intervention at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting.

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Christmas Plays and Pageants

Bethlehem. By ARTHUR KETCHUM.

The Christmas story told very simply and beautifully. For the parish house, but could be presented in the chancel. 2 women, or older girls. 6 men, or older boys. 1 young boy. Choir. 20 cts.

The Holy Night. By the Rev. EDMUND H. STEVENS.

A mystery play for Christmastide, designed to be presented in the church in the form of a service. The priest has a prominent part, and the congregation joins in familiar hymns and responses. In addition to the priest, there are a crucifer and acolyte, 10 male and 1 female characters, and a choir. About 30 minutes. 30 cts.

Stella Mundi. By E. L. OAKDEN.

With music by Robert T. White. One attractive feature of this charming Christmas play is that the music, as well as the words, of the old carols is given. It is not too difficult for the average Church school to undertake. 15 speaking parts and 5-10 extras. 60 cts.

A Miracle Play of the Christ Mass.

By the Rev. F. A. HIBBERT. Musical arrangements by A. Rawlinson Wood.

A miracle play which may be presented either in the church, on a stage draped simply with plain curtains, or on a stage with scenery. It is essentially devotional and if the play cannot be given in the church the hall should be made to resemble a church as much as possible. There are several singing parts and the choir is heard frequently. The introductory notes will be found very valuable for they describe miracle plays in general and give detailed instructions and suggestions as to lighting, costume, and presenting the play. Complete with full directions, plans, music, etc. \$1.40

The Saviour's Birth. By the Rev. G. H. MORELEY and the Rev. JOHN WYLD.

There are 16 speaking characters, and three boys, courtiers and angels. No stage scenery should be used. A hymn is sung at the beginning and end of each of the nine scenes and a list of appropriate hymns is given. 40 cts.

On the Road to Bethlehem. By the Rev. Canon J. C. V. DURELL. With full directions, music, plan, etc.

This play was the first of the Rotherhithe plays, the feature of which is that no stage or scenery of any kind is used, all the action taking place in the Choir, which is in turn a market place, a room, a field, and so on—the change of "scene" being announced before the Carol introducing it. The Nativity story, thus presented in costume, is very effective. 14 male and 6 female characters, extras, and chorus. 1 hour. \$1.40

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The full pageant, with readings, illustrations, and stage directions.

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Containing the words of the ten Carols and Magnificat. 5 cts.

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SITE SELECTED FOR
NEWARK CATHEDRAL

ORANGE, N. J.—Announcement has been made that the selection of a site for the future Cathedral of the diocese of Newark has been effected. The Cathedral will have as its location a tract of fifty-one acres at Cedar Grove, bordering on Montclair. Nine miles from Newark, something over five miles from Paterson and five miles from Passaic, this site is centrally located.

MEMORIALS DEDICATED IN
NEW ALBANY CHURCH

ALBANY, N. Y.—Nine memorials were dedicated by the rector of St. Andrew's Church, the Rev. C. W. Findlay, on All Saints' Day: the pier, the chapel, the pulpit, the lectern, the sedilia, the credence, altar hanging chest, sanctuary paneling, and cross. St. Andrew's was dedicated last April. It was built with the pledges of 650 people, and during the five dull months of the recent summer period the parish paid \$1,600 monthly on its pledges to the building fund.

SPENCER MILLER IS SPEAKER AT
RHODE ISLAND CHURCH CLUB

PROVIDENCE, R. I.—"It has been said that the Episcopal Church through its members controls 10 per cent of the wealth of this country. It is a tremendous responsibility to have so much power and I covet for our Church a dominant position in the solution of this problem." Spencer Miller, Jr., consultant on Industrial Relations to the National Council, made this statement before the Churchmen's Club of Rhode Island last week. In addition he said:

"Dividend payments reached a new high level during 1930, the year of greatest depression, surpassing 1928 by more than one billion dollars while wage earners lost in idleness that year more than eight and one-half billion dollars."

Mr. Miller declared that men are asking if business men set aside dividends so that capital will not suffer losses in times of depression, is it not right, is it not Christian, to set aside funds in days of prosperity so that we will not have to send five or six million of our fellow Christians onto the street in search of work and aid?

NEWS IN BRIEF

COLORADO—Under the auspices of the field department of the diocese, 83 vestrymen and clergy met for dinner on November 18th, when the Rt. Rev. Fred Ingley, D.D., Coadjutor of the diocese and presiding Bishop of the province of the Northwest, acted as chairman. The Very Rev. Benjamin D. Dagwell was a visitor. The speakers were laymen with the exception of the chairman; the Diocesan, the Rt. Rev. Irving Peake Johnson, D.D.; and the Rev. W. McMurdo Brown, who gave a summary of the conclusions drawn up by the field department. Colorado hopes to accept a larger proportion of her national quota than heretofore.

ERIE—The Meadville clericus held its first meeting on November 24th in the parish house of Christ Church, Meadville, the Rev. Harold B. Adams, rector. Officers were elected as follows: President, the Rev. Albert Broadhurst; first vice-president, the Ven. Harrison W. Foreman; second vice-president, the Rev. Harold B. Adams; secretary-treasurer, the Rev. Kenneth R. Waldron.—After many years of faithful service, Mrs. George H. Murchie of Sharon has resigned as diocesan secretary of the Church school service league. Mrs. C. R. Edris, of 103 West Clair St., Warren, Pa., has been chosen as her successor.—The offering at the decennial celebration of the consecration of the Rt. Rev. John C. Ward, D.D., as Bishop of Erie, amounting to \$505 is being used to meet special needs in the work of the diocese.

† Necrology †

"May they rest in peace, and may
light perpetual shine upon them."

GEORGE A. HARVEY, PRIEST

BETHLEHEM, Pa.—A delayed account reports the death on November 9th of the Rev. George A. Harvey, retired, of Athens, Pa., following an automobile accident.

Funeral services were conducted by the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D.

The Rev. Mr. Harvey was rector of Trinity Church, Athens, before retiring. Other charges were St. James', Jermyn, Pa., and St. David's, Scranton.

FREDERIC W. NORRIS, PRIEST

BROOKLYN, N. Y.—The Rev. Frederic William Norris, D.D., rector emeritus of the Church of St. Matthew, Brooklyn, died at his home in Brooklyn just before midnight on Sunday, November 22d. The funeral was held from the Church of the Good Shepherd on Wednesday morning, and interment made in Kensico Cemetery.

Dr. Norris was born in England, and came to this country as a boy. He was graduated from St. Stephen's College in 1888, and was made a Doctor of Divinity by his alma mater in 1912. He attended the General Theological Seminary, and was ordained deacon in 1890 and priest in 1891 by Bishop Abiel Leonard of Utah. He was curate and afterwards priest-in-charge of St. Mark's Cathedral, Salt Lake City, and then went to England for further study at Oxford. While in England he was in charge for a time of a church in Bath.

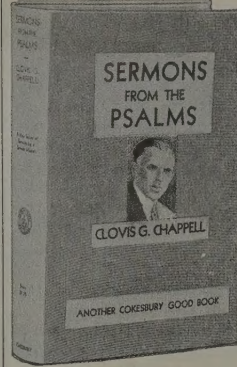
Returning in 1895 he became rector of Trinity Church, South Norwalk, Conn., and in 1900 came to Brooklyn as rector of St. Matthew's Church, then located at the corner of Throop avenue and Pulaski street. A few years later this congregation was united with the parish known as the Church of the Epiphany, located at Tompkins avenue and McDonough street, the property of the latter and the name of the former being continued. Dr. Norris' rectorship of the reorganized parish continued until 1929, when he retired as rector emeritus and was succeeded by the Rev. William St. John Blackshear. He was twice married. He leaves a widow but no children.

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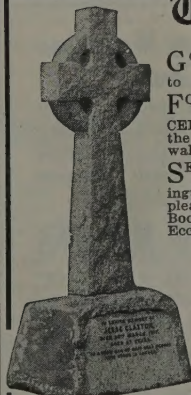
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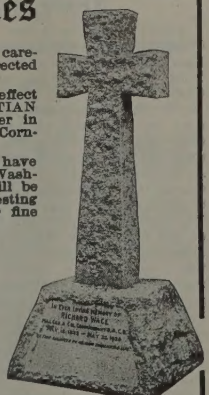
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IDA JULIETTE LINSLEY

WEBSTER, MASS.—Ida Juliette Linsley, wife of the Rev. S. Wolcott Linsley, rector of the Church of the Reconciliation, Webster, died on November 11th after a long illness. She was born in Litchfield, Conn., the daughter of Dr. William Guy Peck, and Ida Dayton Peck. Receiving her education at St. Margaret's School, Waterbury, in Greenwich, Conn., and New York City, Mrs. Linsley was a devoted Churchwoman and from a child was interested in Church work and the work of the Church school in which she taught. She was deeply interested in the work of the Girls' Friendly Society, starting branches in Winsted and Webster, and in the missionary work of the diocese. She was for several years a diocesan officer of the G. F. S. and head of the local branch.

Mrs. Linsley leaves in addition to her husband, a daughter, Elizabeth, who is in charge of women's activities in St. Thomas' Chapel, New York City, and a son, the Rev. John C. W. Linsley, who is in charge of St. Luke's Church, Manila, P. I.

Funeral services were conducted by the Bishop of the diocese, the Rt. Rev. Thomas Frederick Davies, D.D., in the Church of the Reconciliation, Webster, on November 13th, assisted by Archdeacon Mott and Dean William Smith of Worcester. Interment was made at Huntington, Conn., her old home, the Rev. J. Chauncey Linsley, D.D., of New Haven officiating.

HARRIET ROE WOOD

NEW YORK—On November 27th Harriet Roe Wood, wife of Dr. John Wilson Wood, head of the Department of Foreign Missions, died at her home in New York City. Her death followed a cerebral hemorrhage. On Thanksgiving Day she had friends from Alaska and Japan as dinner guests and was apparently in her usual health.

Mrs. Wood was born at Hyde Park-on-the-Hudson. She was educated at the school of the Sisters of St. John the Baptist, at that time located on Stuyvesant square, New York. She became an expert in ecclesiastical embroidery.

From her marriage in 1891 she entered heartily into her husband's work, first in connection with the Brotherhood of St. Andrew, and later in the furtherance of the Church's mission work throughout the world. She was a communicant of Calvary Church, and a devoted member of the parish branch of the Woman's Auxiliary to the National Council.

Funeral services were held November 30th in Calvary Church.

NEWS IN BRIEF

ALBANY—Recently the wives of the clergy of the diocese were entertained by Mrs. Oldham at a luncheon in the Bishop's House. This annual meeting of the Clergy Wives Club, organized by Mrs. Oldham, is planned to be a permanent diocesan feature.—The first in a series of four musical hours, on consecutive Tuesdays, was held in the Cathedral of All Saints, Albany, November 24th. A program of organ music was played by the Cathedral organist, J. William Jones, with several numbers by one of the boy choristers. The second program will be given by the pupils of Mr. Jones; the third by Edwin Arthur Kraft, organist of Trinity Cathedral, Cleveland; and the fourth by Mr. Jones, assisted by the baritone soloist of the Cathedral choir.—The annual meeting of the diocesan Lay Readers' Association was held on November 23d, the men gathering at supper. The speaker of the evening was Harris Crandall, superintendent of the public schools at Saratoga Springs. There was election of officers, and Edwin Brown Allen, head of mathematics at Rensselaer Polytechnic Institute, Troy, was reelected president of the association. The slogan of the association has been, No Closed Churches, and during the period since its organization a year

and a half ago it has furnished readers for two hundred services.—The Rt. Rev. Louis C. Sanford, D.D., Missionary Bishop of San Joaquin, during the week of November 17th to 22d made addresses at the following places: Christ Church, Schenectady; Emmanuel Church, Little Falls; St. James' Church, Oneonta; Trinity Church, Granville, where he also confirmed candidates presented by the rector of that parish.

GEORGIA—On the afternoon of the First Sunday in Advent, the Rev. Robert C. Fletcher of Birmingham, Ala., missionary of the Church Mission to the Deaf in the province of Seawance, who is himself deaf, conducted a service in the sign language at St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, and made several pastoral calls.—The Rev. Edwin H. Gould, president of St. Augustine's College, Raleigh, N. C., spoke on the American Church Institute for Negroes at St. Stephen's Church (colored), Savannah, the Rev. Gustave H. Caution, rector, at the morning service and at St. Augustine's Church, the Ven. J. Henry Brown, vicar, at the evening service on Sunday, November 29th. This subject was one of the leading lines taken up by the Teaching Mission on the Great Commission held here.

IOWA—E. G. Moon, Ottumwa, has been appointed chancellor of the diocese to fill the unexpired term of the Hon. George F. Henry, deceased. The constitutional date for the meeting of the diocesan convention falling on the day before and Ash Wednesday, the time for meeting has been changed to January 26, 27, 1932. The place, St. Paul's Church, Des Moines, is unchanged.—St. Katharine's School, Davenport, has received the sum of \$250 from the estate of Mrs. Mata Alsop, a former member of Christ Church, Dyersville.

MASSACHUSETTS—The Rt. Rev. Henry Knox Sherrill, D.D., Bishop of the diocese, on November 18th installed the Rev. E. P. Baker as rector of St. John's Church, Lawrence.

MINNESOTA—The Rev. E. Croft Gear, rector of St. John's Church, Linden Hills, Minneapolis, recently concluded a week's preaching-teaching mission at St. James' Church, St. Paul. Services were held every night and the church was filled at every service. Many renewed their baptismal vows and signed pledge cards pledging themselves to renewed service to the Master.

NEW YORK—A chapel service, a Thanksgiving dinner for 1,500 merchant sailors, a moving picture entertainment in the afternoon, and another in the evening comprised the Thanksgiving Day program for the Seamen's Church Institute of New York.

NORTH CAROLINA—Holy Trinity Church, Greensboro, is the recipient of several gifts for altar use, including two cut glass cruets, a red burse and veil, from England; and a silver chalice and paten. The chalice and paten are a memorial to Mr. and Mrs. Thomas Bernard.—From November 22d to December 2d, the Teaching Mission on the Great Commission is being held in every parish and mission of the diocese. All the clergy are taking part, each one holding the mission in some parish not his own.—The property leased to the diocese for summer camps and conferences is rapidly being put in condition. The main building has been completely restored, and a kitchen and laundry have been added. Work is now being done on a swimming pool, and a

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SOUTH DAKOTA—A unique baptism took place in Trinity Church, Pierre, during a clergy conference, when the Rt. Rev. Hugh L. Burleson, D.D., and the Rt. Rev. J. Blair Roberts, D.D., baptized the twin daughters of the Rev. and Mrs. Cyril Rouillard. Alice Leah, who is twenty-two minutes older than her sister, was baptized by Bishop Burleson. Ardyce Blanche was baptized by Bishop Roberts. The father of the twins recently began his new duties as chaplain of the South Dakota Indian schools.

SOUTHERN VIRGINIA—Recent speakers on behalf of the Church's Program at Epiphany Church, Danville, Va., were the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku; the Rev. Norman F. Marshall, superintendent of the Jackson-Feld Home for Girls; the Rev. Norman E. Taylor, executive secretary of Southern Virginia; and the Rev. E. R. Rogers, Ph.D., superintendent of the Covington Home for Boys. The Rev. Norville E. Wicker, Jr., is rector.

WEST MISSOURI—A bronze tablet in bas relief of a cadet with sword at rest, bearing the legend Loyalty, Leadership, Service, was dedicated by the Rt. Rev. Robert Nelson Spencer, D.D., at a service November 22d, in the gymnasium room of Wentworth Military Academy, Lexington. The gift was from Mr. and Mrs. Henry Burr of Kansas City in memory of their son, John M. Burr, who was an attendant of that school. The memorial was executed by Dr. Emmett B. Craig of Kansas City, and unveiled and accepted by Colonel Sellers, commandant of the academy.—Bishop Spencer held a five-day mission in the Ozarks the middle of November, the guest of the Rev. Roy H. Fairchild, priest-in-charge of All Saints' Church, West Plains. Visiting far back in the hills, the Bishop found scattered communicants, and in one house discovered a man whose grandfather was a precentor in England many years ago.—Bishop Spencer has been appointed as one of the speakers on President Hoover's committee on unemployment which is headed by Owen D. Young.

WEST VIRGINIA—The first annual memorial service of the State Nurses' Association was held in Trinity Church, Huntington, on October 29th.—Despite hard times and "depression," including several local bank failures, the church at Point Pleasant, the Rev. Frank T. Cady, rector, reports a reduction this year of the indebtedness of the parish to the amount of \$2,000.—As in other years, a number of the church schools in the diocese have sent boxes containing gifts, toys, and useful articles to various mission stations suggested by the director of religious education and the supervisor in charge of this special Christmas activity.

HAWAII's Chinese candidate for holy orders, Y. O. Shim, has given up his position in a bank where he had worked successfully for twelve years, and has entered the Church Divinity School in Berkeley, Calif.

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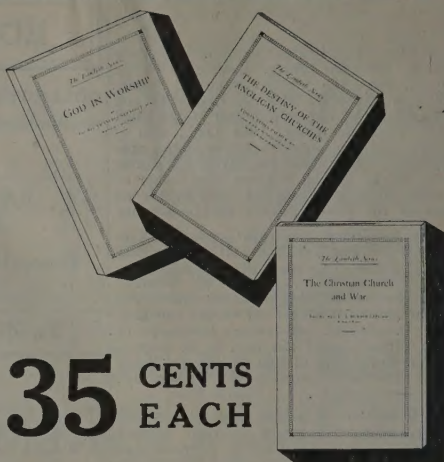
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